

# Baptist Record

March 7, 1912.

## Weight in Gold.

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## of the Missionary's Work.

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## THY KINGDOM COME

OLD SERIES VOL. XXXVI

JACKSON, MISSISSIPPI, MARCH 14, 1912.

NEW SERIES VOL. XIV, NO. 11

### Adequate Ideals in Education.

BY L. E. HICKS.

I am glad THE STANDARD has opened its columns for the discussion of the educational problem. My experience in a mission college may be a sufficient excuse for joining in the discussion.

Ultimate ideals appropriate to the magnitude and vital significance of this question involve many things—too many and too great to be achieved at once. In fact, the things to be desired in order that we may even approximate ideal conditions are so numerous, so important, and so costly, that there may be danger of scattering our energies, attempting too many things. One or two things well done are a better program than ten things half done. I am not disparaging the aspiration for great things; attempting too many things is not the same as attempting too much. We cannot attempt too much. To be content with inadequate ideals is our besetting sin.

#### A Budget for Education

It would be a pity if all this discussion should end in smoke with considerable noise but nothing done. The surest way, it seems to me, to forestall such an empty issue is to make our aim simple and single—to shoot with a rifle, not with a shotgun. I respectfully suggest that the best initial keynote is concentration. For the home end of the campaign suppose, for instance, that we begin with a distinct budget for higher education. I believe that this can be raised without any addition to existing

agencies. I have great faith in the ability and willingness of our people to create in the Orient great centers of light and leading for the coming generations. A special mission board of education with a full time secretary and an officer staff may sometime be necessary; but let us see first what we can do with the efficient machinery we have now. A great work in Christian education is already in progress; let us not imperil it by rash experiments of shifting responsibility.

For the foreign end of the problem I would recommend the same principle of concentration. Let us perfect what we have in hand before we undertake new enterprises. Not one of our institutions is up to standard efficiency in staff or equipment. On this point I speak from definite and certain knowledge. I suppose the Rangoon Baptist College is at least a fair sample of our mission colleges, and there we have only made a beginning. The foundation we have laid is broad and strong and solid, but the fair and ample superstructure is far from complete. The staff should be strengthened in order that we may take up the honor courses prescribed by the university. We have one building, or group of buildings with a triple front, but we need more of the same kind. The science departments are as yet unorganized; buildings, apparatus, and a strong staff of specialists are required for them. The library is limited to general literature and history, and even those departments are sadly inadequate.

One of THE STANDARD'S correspondent's says, "we dare not play at so great and vital an enterprise"—as Christian education. He is right. We must make thorough work of what we undertake. Christian converts are expected to attend our colleges. Perhaps to that end we bring some pressure to bear upon them. We know that they are liable to drift away and be lost to the mission if they finish their course in the government college. On that ground some mild pressure, some appeal to their sense of loyalty, may be justifiable. But what follows? We are under a solemn obligation to give them as good training, or even better training, than they can get anywhere else. We should do them great wrong, irreparable and unpardonable wrong, if we reward their loyalty by giving them an inferior intellectual equipment for the battle of life.

#### The Foreign Mission Colleges

Our mission colleges must be of high grade not only that we may do full justice to the young men and the young women who attend them, but for the healthy growth and welfare of the mission. The native workers are trained there, pastors, teachers, and, not by any means least, stalwart, prosperous, broad-minded laymen. The time will come when the whole work of evangelization may be turned over to the people of the land. That is the expected consummation of mission work in all countries. All Asia will become a group of Christian provinces.



even as Europe, once barbarian, is now Christian. Foreign evangelism will be replaced by indigenous agencies in the hands of competent, well-trained workers familiar with the language and customs of their own people. The last to go, of the foreign contingent, will be the teachers. Education is the most permanent factor in missions. Long after the evangelistic missionary is no longer needed the teacher trained in western methods will be still in demand. Even when he is free to turn over the work to his scholarly pupils, the institution with its buildings, its libraries, its laboratories, its endowments, its scholarly traditions, will still continue to be a fountain of perennial blessings. Money devoted to college endowment is the most secure and lasting form of investment.

Our mission colleges ought to be of the best type for the credit of the denomination. In these days of rapid and cheap transit the mission college stands in the vivid lime-light of constant world-intercourse. A shabby, starveling college is a disgrace to its promoters wherever it may be planted, but when we set it in the highway of the nations we advertise our own shame. We deliberately proclaim ourselves to be men of low ideals. Large talk about what we expect to be or do will not serve to cover up glaring deficiencies. The only thing that counts as an effective demonstration of our fitness to guide and shape, or in the humblest degree to assist in guiding and shaping, the oriental renaissance is actual realization of worthy ideals in stately forms of architecture, long vistas of alcoves richly stored with the choicest treasures of human thought, men of brain and culture whose sound scholarship is widely accredited at home and abroad. After we have done our

best and given our best and utmost in wealth and men, we must be content to know that our work is but a small factor in the solution of a vast problem. Even in Burma, where we Baptists have the right of way as we have not in any other land, we can only help a little. But when all is said and done, our record in history will largely depend on our fidelity in the intensive cultivation of that one field which God has specially consigned to our care.

We have our credit to maintain in the local community as well as with the college-bred units in the copious stream of cosmopolitan travel. Thoroughly trained university men are nowadays found everywhere. The men we send out as professors must be qualified to hold their own with the best of them if our colleges are to escape falling into contempt. Members of our faculties, and our graduates too, may, if they are really of that large mold which befits a high grade college, wield a wide and salutary influence in educational development and in social life. The great problems which confront all of the awakening eastern nations give unlimited opportunities of usefulness to competent leaders.

A divine call not one whit less clear and explicit than that Macedonian cry which brought the gospel to Europe bids us to seize the present opportunity of rendering a great and permanent service to humanity. We have the men; we have the wealth. Let us all strive to bring clearly to the minds of gifted young men this unique opportunity of service, and to lay upon the consciences of the temporary stewards of God's money the duty and privilege of providing the means.—The Standard.

BERKELEY, CAL.

## Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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S. A. STONE, T. A. Jackson, Miss. Phone 303.

### More Precious than Gold.

Mr. Hugh McGinty, of Rockland, Texas, writes: "I have had a running sore for five years and Gray's Ointment is the only thing that I have found that would do it any good. My leg is almost well." Think of the pain of a chronic sore for five years. Think of the burden which Gray's Ointment lifted from the shoulders of this man, and then the insignificant cost, only 25c per box at the drug stores. If you know of any person (or animal) who is suffering from an old sore, boil, carbuncle or festering wound, do them and as the kindness of writing us for a free sample. No medicine chest is complete without Gray's Ointment. Address Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn.

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### Better Than Spanking.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box W, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## .....Contributed Articles.....

### BAPTIST COLLEGE IN ST. PETERSBURG

BY ROBERT STUART MACARTHUR

The interest which The Standard has taken in the establishment of a Baptist college in St. Petersburg is as intelligent as it is sincere. The need of a college for the training of Baptist evangelists and pastors goes without argument. Large numbers of our converts have zeal which greatly needs wise direction. In Russia today we are repeating chapters in the Acts of the Apostles. It is most interesting and instructive to observe how history in Russia repeats history in the early days of Christianity. There is a marked tendency in Slavic peoples toward dangerous extremes. Many types of this race are often the preachers of fanaticism. The tendency is seen in the large numbers who have broken away from the Russo-Greek Church, during the years of its existence; among these are the Raskolniks, the Dukhoborts, and the Skoptzai; this last is a name which indicates the extreme of a type of fanaticism occasionally found in the early days of Christianity; there are still other of these dissenting sects, in addition to those which are evangelical. Zeal must evermore be characterized by knowledge in order that the zeal may be a blessing. There is, therefore, the utmost need of a Bible college in Russia for the training of our evangelists and pastors. No one familiar with the facts will for a moment doubt the truth of these statements.

### The Location of the College.

It is heartily believed by those best qualified to give an intelligent judgment that the college should be located in St. Petersburg. Russia has two capitals—Moscow and St. Petersburg. Moscow is ancient and Asiatic; St. Petersburg is modern and European. Peter the Great built St. Petersburg in order that he might have a window through which he could look out on Europe. He desired to win his conservative nobles away from the mediaeval and Asiatic influence of Moscow. Moscow is the heart of old Russia; but St. Petersburg is largely the inspiration of new Russia. The college should be located in the modern capital. The Dom Evangelia, the home of the church of which Rev. Wilhelm Fetter is pastor, is the Baptist "See" of Russia. Success for our cause in St. Petersburg means, in no small degree, success all over the vast empire; failure in St. Petersburg would mean failure largely throughout Russia. We must

be strong at the center else we shall be weak at every point of the circumference. The most stirring social and governmental interests are in St. Petersburg. This city is in touch with Germany, France, and Great Britain as no other city can be. The influences of the various legations is powerfully felt in St. Petersburg. This is, without the slightest doubt, the right place for our Baptist college. We have at this moment sixteen Russian students studying in Berlin because we have no Baptist college in St. Petersburg. With God's help that defect will soon be remedied.

### Permission Secured.

It was widely published in papers in Europe and America last autumn that the czar's government would not give permission for the establishment of a Baptist college in Russia. One object of the writer's recent visit to St. Petersburg was to secure, if possible, permission for the founding of this college. Sir George W. McAlpine had visited Russia a few weeks before the writer's visit in the interest of this college. He made progress toward securing permission; but no formal promise of such permission was given to him at that time. The matter rested with M. Nakaroff, the minister of the interior. On the way to St. Petersburg the writer outlined his methods of procedure. He carried with him most hearty endorsements in letters written by the secretary of state by command of President Taft, and by Senator Root, and Colonel Roosevelt.

On arriving in St. Petersburg he wrote a further statement of all his objects in going to Russia; the interests of this college had a prominent place in the statements which he made. He strongly pressed the argument in this statement that a considerable part of the money necessary to found the college had already been raised; that the need for the college is great; that a college would surely be founded in the near future; and that it was our strong desire to locate it in St. Petersburg, if permission were granted, but that if permission were refused the college would be located in Berlin. It was emphatically affirmed that we were not trying to take Russian young men away from Russia; that we did not wish to de-Russianize them but to make them more intelligent and patriotic Russians by giving them higher intellectual attainments and nobler religious ideas. Many additional arguments on these lines were urged. This statement was translated into Rus-



sian and forwarded to the minister of the interior with a request that he grant an interview should he desire additional facts. The interview was granted. It was an occasion of great solicitude.

We desired to secure permission to open the new Baptist church in St. Petersburg, and to have foreigners speak on that occasion, and also to secure the right to found the proposed college in St. Petersburg. Principal McCaig, of Spurgeon's Pastor's College, Rev. Wilhelm Fetler and the writer went to the office of the minister of the interior. Groups of earnest Christians met for prayer while we went on our mission. Never before did I share in an enterprise needing greater tact, skill and wisdom. It was a moment of thrilling interest. We were received, after waiting half an hour, with the utmost courtesy. Permission to open the new church house was readily secured as the police authorities had already reported on its conformity to the building laws of the city. Permission for foreigners to speak was at first emphatically refused, recourse being had to an old law which for a considerable time had not been enforced. Rev. Wilhelm Fetler argued the matter with great skill, quoting precedents as to former interpretations of the law, and finally permission was secured under two restrictions—that no sectarian topic be in any way mentioned, and that no allusion whatever be made to any political subject. Then came the urgent demand for permission to found the college. The written statement had preceded the interview and had prepared the way for discussion on the subject. It was eminently wise that the full statement had been previously submitted in writing. The minister thus had the opportunity of giving the entire subject careful consideration. The interview lasted one hour and a quarter, and the courtesy of the minister of the interior in this respect was greatly appreciated. Permission to found the college was granted. Doubtless one of the strongest arguments was that if permission were not granted to found it in St. Petersburg, it would be founded in Berlin. Russian officials are quite unwilling to have Russian young men leave their own country to study in Berlin, or in any other outside of Russia.

#### Conditions Named.

Permission, however, was granted on four conditions which I now name and somewhat explain. The first condition was that the site be purchased through "a registered church." This phrase was used in Russian, in French, and in English by the minister of the interior. The reason for this condition is that the Russian government cannot permit an outside corporation to hold property in

St. Petersburg. Certain business corporations have, by a species of legerdemain, avoided strict compliance with this requirement. By various legal technicalities its conditions have been set aside. My attention was called to some of these legal possibilities, but we do not wish to set aside the direct requirements of Russian law in this respect. The significance of this requirement we can understand. It is in harmony with the spirit of Russia, as manifested on many lines in the development of its civilization. There are at least two Baptist churches in St. Petersburg, through either of which the site might be secured, in harmony with this condition. It will be necessary to secure a skillful Russian lawyer to manage all the details on the points involved. It is not denied that there may be difficult legal technicalities to be overcome in order that this condition may be fully met; but these difficulties are not insuperable. I suppose steps will be taken at an early day to discover all the facts, and to meet all the requirements of this condition.

A second condition is that the site shall not cost more than 5,000 roubles, amounting to about \$2,500, except an additional permission be secured. The reason for this requirement is that no church organization shall hold a large amount of land in the city of St. Petersburg without additional permission from governmental authorities. There will be some embarrassment in compliance with this condition. Perhaps a portion of the lots, on which the Dom Evangelia is now erected could be used for the site of the college, at least, in its earliest stages. This is a large plot of ground, as it contains 3,900 square yards. Part of the site is occupied by a building which is the pastor's residence, part by the printing offices and the book department, and part by the church building itself. The choice of the site will be a subject of careful consideration in the near future.

The third condition is that no course in arts shall be taught. The teaching of such a course would interfere with the system of public instruction in the empire. It would also subject the course to governmental supervision. Its freedom would thus be largely destroyed. It is not desirable that a Baptist Bible college should be organically a part of the civic instruction of the Russian empire. Neither is it necessary that instruction in the arts should be given. Rightly to teach the Bible is to pursue broad courses of study in philology, in geography, in archaeology, in history and in theology. A broad curriculum is thus possible while teaching the Bible, and while conforming strictly to this condition as laid down by the minister of the interior. The work would be substantially like

that which is done in Spurgeon's Pastors' College in London. Indeed, in my letter to the Minister of the Interior, I stated our purpose on all these points; this third condition as laid down by him was in entire harmony with the statement which I had made in my communication.

The fourth condition is that no political subjects shall be discussed in the class-rooms. In my letter to the minister I stated that no tutor would be permitted to teach and no student to study political topics within the walls of this Bible college, affirming that if such subjects were introduced, both tutors and students would make themselves liable to instant dismissal. This statement greatly pleased the minister of the interior. In the presence of three witnesses he gave this permission with these conditions, and with no other qualifications; he also promised to submit the conditions and to give the permission in writing.

I was in St. Petersburg during the festivities of the holiday season when many public officials are on duty only a portion of the time. This fact added somewhat to the difficulties of the entire case.

#### Money Now Needed.

For the first time in the history of this movement permission has been secured for the founding of the college. We must not assume that this permission will be recalled; but many technicalities have yet to be discussed, and many difficulties in the practical working out of the plans overcome, but I believe that we are now fully warranted in declaring that the college will be an actuality in the near future. It is earnestly hoped that all who have subscribed will speedily pay their subscriptions according to the conditions on which they were made.

Rev. A. J. Vining is now making heroic endeavors to collect the money needed. It is believed that the churches and individual subscribers will promptly respond. I have confined this article chiefly to the interest of the Baptist Bible college, but if space permitted I would make a full statement of the wonderful work which Rev. Wilhelm Fetler is doing, and make an equally earnest appeal for financial help on his behalf. God has wonderfully called him into his great field. He is providentially endowed with remarkable qualities of mind and heart for the superb service he is rendering. He went to St. Petersburg a few years ago unknowing and unknown; today he is a recognized element of great power both in the capital and in the vast Russian empire. Later I shall be glad to describe at length his new church building and the deeply interesting services connected with

its dedication; but I wish in this article call to special attention to the college in whose work The Standard has taken so great and appreciative interest.—Calvary Study, New York.

#### The Bond Servant and the Love Slave.

REV. WM. A. BORUM.

Preached in the First Baptist Church, Jackson, Miss., Sunday, March 3rd, 1912.)

Exodus 21:2-6. If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

If his master have given him a wife, and she have born him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

Then his master shall bring him to the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.

The place in Scripture, given to the statement of this law is significant. It is a law touching family life, in which it is shown that the antipodes of the home may be united by the strongest ties of affection. The master and his servant may live under one roof with hearts knitted together in love.

The significance of its place in the Bible, is in the fact that this law of love, showing the tenderness and gentleness of the Divine heart for the human family, immediately follows the dreadful demonstrations of Divine sovereignty on Mount Sinai in the giving of the Ten Commandments.

Lightnings and thunders, and smoking mountains and blasts of trumpets, accompanying the giving of the decalogue, had terrified the people, and they thought God was a monster. They cried out to Moses, "Speak thou to us and we will hear; but let not God speak to us lest we die."

God meant in these Sinaitic phenomena, that the people should hold Him in reverential fear; but in the very first law given after this, the people learn that the great heart of God is moved with sympathy and tenderness in behalf of their common welfare, and in his mercy and love would provide for their happiness and comfort. It is the



same God that spoke on Sinai, but how different (is the voice).

The law of the Hebrew bond servant and slave affords a study in Christian experience worthy of close and thoughtful attention.

There are three marks of identity possessed by the Hebrew bond servant and the Christian. These are seen in the bond servant's verbal picture given in Leviticus 25:30. "If thy brother be waxen POOR, and be SOLD unto thee, thou shalt NOT COMPEL him to serve as a bond servant." The three marks are, his poverty, his voluntary entrance into service, and his purchase.

None can become a Christian without bearing these three marks of discipleship. He must not only be poor in spirit, but he must feel totally unable to pay the first farthing of his debt to the violated laws of God. Secondly, he must choose for himself the service of Christ. True, he will be led by the Holy Spirit and taught by the Spirit, yet his surrender is and must be absolutely voluntary. And thirdly, the purchase price is paid and he is bought, "not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

So the Hebrew bond servant is the type of a Christian in becoming the property of his master. But the more important and more precious teachings of this law are seen in the transformation of the bond servant into the love slave of his master.

With the same voluntariness that marked his coming into his master's service, he may leave it. (Here, of course, we are speaking of the Christian's service and not his salvation.) If the bond servant felt that his master's servant was burdensome and irksome, by the law he had a right in time to leave it, and pursue his fortunes elsewhere. But if he has learned to love his master and his service, he may refuse to leave him and become his master's love slave for life.

So the child of God may cease being a bond servant, or a contract Christian, and become indeed and in truth a love slave of Jesus Christ.

There are CONTRACT CHRISTIANS. They are willing to do just so much; they will spare just so much time for the church, they will undertake just so much religious work, they will give just so much for the things of his Kingdom. And in their manner of living, they will venture to the very border of worldliness and sin, and camp there, and profess to themselves that they are still believers in Jesus Christ, and therefore will not be lost. Perhaps they are right; they may be wrong; but what an unsatisfactory and unsatisfying religious life this must be.

There are contract marriages. Husband and

wife on terms of mutual agreement, withhold from each other this or that, and undertake to live the married life. What a travesty on this sacred relation, that ought to mean a union for life and eternity in the closest bonds that God ever ordained for human hearts. And so there may be a travesty on religious experience, and there will be, so long as a Christian determines to go only so far, and do only so much in the service of his Lord and Master.

It is said in the Parable of the Vineyard, that the master agreed with some of the laborers for a penny a day and sent them into his vineyard. They seemed to have asked for a contract, demanding to know just what they were to do, how long they were to work, and just how much they were to receive. Other laborers went in without making a contract concerning these matters, taking the Master of the vineyard at His word when He said: "Whatsoever is right that shall ye receive."

Those first hired were given at the close of the day their contract price. They were settled with on the basis of their own agreement. The other laborers were compensated lavishly. They had not held the master to a fixed sum. They had said that they would work and leave the matter of pay for him. He had told them that he would do what was right. He availed himself of the opportunity to be both generous and just. In paying them a full day's wages, he seems to say, "They did not work all day, but they were in the market place where men gathered to be hired, and were therefore willing to work. So I shall take their will for their deed, and pay them a full day's wage both for the time they labored, and the time they were willing to labor."

Every Christian can well afford to forget the matter of compensation, and just give of his best, yea all that he has, to the service of God, and his eyes will get big some day when he shall see what God will do for him in remembrance of every little act of loving service that he has rendered.

The real Christian life, the normal Christian life, is that into which the child of God has made a transition by growth in grace, and has become a love slave of his Master, Jesus Christ. That this is God's will for us is strongly brought out in the written law of our text: "If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be his master's, and he shall go out by himself." Evidently this was to encourage the bond servant to become his master's love slave for life, by making it hard for the servant to break the ties that bound him to his master.

Every Christian who has ever enjoyed even spasmodic service of Jesus has had ties to form in that

service, sweet to cherish and hard to sever. It is God's will that our hearts, become so devoted in love to Him, and so attached to His service that were He to speak to us as Naomi did to Ruth, we should answer Him as pleadingly as did that beautiful woman her mother-in-law, "Entreat me not to leave Thee, nor to return from following after Thee."

Satan was greatly surprised at the faithfulness of Job. He thought that this holy man served God for pay and reward. He made his calculations to tempt him to be untrue to God on this supposition. When the fray was over, the Devil knew that Job served God because he loved Him. This is just the surprise we must give the same tempter when he comes into our lives. Would that his enticements of us into sin might ever be met with the same kind of rebuff and disappointment. Another love slave of his Divine Master once said to the adversary, "How can I do this great wickedness and sin against God?"

I am thinking of what it would mean to the prosperity of our churches, if all Christians were love slaves of Jesus Christ. How many and what effectual soul winners there would be; with how great enthusiasm the Sunday school work would be carried on; and what a high degree of fervor our midweek prayer-meeting thermometer would register. We should not have to make so many apologies for this dereliction and that failure. And what a baptism of power and blessing would come upon our churches in their work for God.

And I am thinking too of what it would mean to our mission Boards in their present great crisis, while the hearts of our Secretaries are being literally wrung with anxiety and fear. If we were but love slaves of Jesus Christ our Master, to spend and be spent for him, there would not only be no lacking of funds in our mission treasuries to meet outstanding obligations, but with hands unfettered and plans untrammelled, we could break through the walls that confine our labors now, and accomplish such a work in the Kingdom of our Lord, that our present efforts would seem but the merest child's play.

For notice that by the terms of the law the bond servant could not profess a choice to be his master's love slave without his sincerity being seriously tested. Upon his profession he was to be led to the door post to have his ear bored through with an awl, thus testifying to his willingness to enter this concentrated service, and to show a mark to the world that he was the love slave of his master.

So the Christian bond servant will be tested in his professed desire to be his master's love

slave. Sacrifices and self-denials will be required of him to prove his sincerity. If he flinch or protest, then the tempter has the better of the struggle. But if he says, as doubtless did the Hebrew, as his ear was pinned to the post, "this is well, there is little pain, I can easily endure this to prove my love for my master," then the Christian's loyal, loving soul will beam "with joy unspeakable and full of glory."

This experience of deeper consecration is the Christian's Mount of Transfiguration, where he may see and be consciously with Jesus, and his raptured soul continually say, "it is good to be here."

#### SUGGESTED PROGRAM FOR FIFTH SUNDAY MEETING FOR MARCH 1912.

- First. Stewardship, or a Business Man's Obligation to God.
  - Second. The Value Of a Campaign Of Education In Behalf Of Home Mission Work.
  - Third. The Pressing Immediate Needs of the Foreign Mission Field.
  - Fourth. Our Ability and Responsibility to Meet That Need.
  - Fifth. The Reflex Value of Missionary Benevolence On the Church.
  - Sixth. Ought Our Foreign Missionaries to Be Required to Make A Greater Sacrifice for the Gospel's Sake than Christians who Remain at Home.
  - Seventh. Some Attractive Fields in which our Home Missionaries are Laboring.
- Short speeches by several persons.

It is with deep sorrow that we chronicle the departure of our beloved Bro. A. J. Miller, of Leland. He was so hale in body and happy in spirit that we looked to have him laboring for the Master many years before he was called to his home in the Father's House. His was a busy and blessed life, and many will mourn his death just when his powers were in full exercise. We offer sincere sympathy to the bereaved family, and pray that the God of all comfort may be in their hearts. The burial was at Summit Tuesday.

Business Manager Parker preached at Hazlehurst Sunday night when the Record was given the right of way made many new friends and was kindly received by old ones.



# The Baptist Record

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## ARE BAPTISTS TRADITIONALISTS?

Tradition is what is handed down from one person to another or from one generation to another. A traditionalist is one who accepts and adopts what is handed down, regards it as binding and authoritative, regards its verdict as of equal or greater authority than any other source. The Jews were in the time of Jesus traditionalists, accepting the traditions of the elders as the court of last appeal and allowing them to be of more binding effect than the Word of God, even to the degree of eluding or violating the command making it of no effect, nullified it. In this way they vitiated their worship. "In vain do ye worship Me." These men could not understand Jesus. He was a puzzle to them and an offense. He and they could not live side by side. He said every plant which my heavenly Father hath not planted shall be plucked up, and they made up their minds to get rid of Him. He was a radical in the root sense of the word. He and John the Baptist believed in laying the ax at the root of the tree or in plucking some things up by the root, eradicating them. Jesus was a disturber among the traditionalists. He did not

believe that whatever is is right. The conflict between Him and them was a fight to the finish and it meant the death of Him and the extinction of them. He was not like their scribes, their accustomed teachers; He spoke with authority, and they were astonished.

There is no question that custom or tradition has and ought to have, a great force in determining conduct. Precedents always have great weight with the courts and the old English law was largely tradition, or an accumulation of precedents. But new wine cannot be put into old bottles and when a new nation came into being on this side the ocean a fixed constitution was made and laws were written down. The very term **morals** was originally identical with **customs**, the Latin word comprising both, or rather with those people, **morals** were simply the **customs** prevalent. There was no higher authority and no genuine criterion of right and wrong. With them, as with the Jews what was **customary** was right, what was not customary was **de facto** wrong.

The greatest traditionalists in the world today are the Chinese, for whom custom, sanctioned by centuries is the fixed and inviolable law, to which everything else must be sacrificed. It is easy to see how this makes a nation or a man face the past and not the future and makes it impossible for them to see anything till they have passed it. The present revolution is because the teaching of Jesus has introduced a new force which breaks up all the past. He says "Behold I make all things new."

The difference between Baptists and the large body of other Christians is that we don't have to do or believe like our fathers. It may be a good thing not to have any fathers, not to call any man father, dead or alive. Some people's ancestry is a great burden to them and not a few of the Christian people are worshiping the ancestral tablet. The whole body of heresy accepted and observed by Romanists is chained about their necks with decrees of councils and traditions of the church. The Protestant Episcopal church is handcuffed with "Apostolic Succession" and "Episcopal Confirmation." Many good people perpetuate infant baptism simply as a beautiful custom. In vain do ye worship Me teaching for doctrines the Commandments of men. From every other source of authority we appeal to the living Word of God.

But are Baptists Wholly guiltless? Do we not get nervous when somebody gets to digging about our history? Do we make "Baptist Usage" the supreme law among us?

If we examine our record in the light of this claim of Baptists to abide by the pure Word of God, a surprise will be sprung in the camp of some

who theoretically are very loyal to the Word. How often do you hear people say "I prefer the old version because I am accustomed to it." "The old is good enough for me." "My father and mother used it, and what suited them suits me." "The style is so much smoother and more elegant." These are precisely the arguments used for the errors among other Christians against which we contend. If a thing is right it is right and if it is wrong that's an end of it. Thou shalt not follow a multitude to do evil.

## SACRIFICING TO MOLOCH.

When the Israelites entered Canaan under Joshua they were commanded to exterminate the entire population. This was a fearful command at which modern ideas of mercy stand aghast and at which some people even rebel, but it is to be understood in the light of the putrid conditions then prevalent for which extermination was the only cure and without which there could be no possibility of preserving a holy seed. Their very worship was murder and lust. One of the most forbidding rites of these people was the sacrificing of children to Moloch, requiring them to pass through the fire, and be embraced to their death in the arms of this demon whom they worshipped.

God looked upon this with particular abhorrence and gave special warning against the adoption of this worship by murder. It was only paralleled by the Hindh Car of Juggernaut, which crushed the life out of the worshipper. Did I say it was equalled only by that? Wait a bit. The history of the progress of the Kingdom of Christ in Mississippi has a sad story included in its records, a skeleton in the family closet, so to speak. See if the annals of the religious press among our people do not reveal a trail of blood. The present editor has nothing but pleasant and joyous messages from the brotherhood. The fragrant bouquets have been brought to the cradle and not saved for the obsequies. But the denominational paper has a history in Mississippi for which somebody is responsible and will have to account, and what is true of Mississippi might be said of some other States. It is a long line and many have been martyrs in it, few have come out with health or fortune unbroken. Let us not call names but put a wreath upon them. They have stood nobly to their post without much pay or praise. They have suffered more than many heroic missionaries and have been unconscious of their heroism. The work had to be done and they did it, asking only the privilege of serving, and there is no more taxing work on earth than

that rendered by them. The writer knows what he is talking about and measures his words, many others have no conception of it. The denomination has used them freely and constantly; and without instituting comparison with other agencies it is simple justice to say that the progress we have made in past years was simply impossible without them. But who has required this sacrifice at their hands? May the day never come when there are not men among us who will willingly and joyously put themselves into the breach for the Kingdom of Christ. There will always be those who are willing to spend and be spent for others, and pray that Christ may be glorified in them by life or by death.

But what of the spirit that exacts this toll of ruin of its servants, that stones the prophets and kills those that are sent to us? We in Mississippi have offered enough of our sons to Moloch. Let us not fill up the measure of our fathers. The day is past for building sepulchers and enlarging the grave yards. Mississippi Baptists are in position to make the most helpful paper we have ever had and they have a mind to do it.

The church at Hazlehurst has called C. C. Pugh, of Texas, and hope for his coming. Bro. Pugh was at one time pastor of the Calvary Baptist Church in Vicksburg.

Business Manager Parker preached at Hazlehurst Sunday night, when The Record was given the right of way and made many more friends and was kindly received by old ones. At Sardis Church in Copiah County the church decided to have Record Day, sent for Bro. Parker, who preached and found a generous response from these good people.

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The Trustees of the Mississippi Woman's College will soon be in position to receive the institution for the Baptists of Mississippi. It was made a condition of its acceptance by the Convention that all indebtedness should be cancelled beforehand. This the people of Hattiesburg are in position to do, and the trustees are planning for large things another year. It is announced in Hattiesburg in the daily press that Prof. J. L. Johnson, now in the faculty of Mississippi College, has been unanimously elected as president of the Woman's College. He has not announced whether he will accept.



## News In The Circle.

By MARTIN BALL.

Everything is starting off nicely with our new Editor and Business Manager. Suppose we try now to make the Baptist Record the best paper in the South. We want all the Mississippi news. Post card items of occurrences in every field in the State. Send to Martin Ball, Winona, and he will do the rest.

The Fifth Sunday meeting of the Yazoo Association will be held with the church of Coila, beginning Friday night March 29. Rev. J. J. Mayfield will preach the sermon. Conveyance at Carrollton Friday afternoon to take messengers and visitors out. Send your name to G. A. Oliver, Coila, Miss.

A splendid program has been prepared for the North Mississippi Sunday School and B. Y. P. U., Convention to be held at Indianola, beginning at 3 o'clock Tuesday, April 16th. It is earnestly desired that every Sunday School and B. Y. P. U., in North Mississippi be represented. Send your name to Rev. Harry L. Martin.

The Executive Committee has elected Miss Marion Bankston, of Winona to succeed Mrs. Martin Ball as Superintendent of the Y. W. A., work in the State. The selection of the committee could not be excelled. Miss Bankston is abundantly competent and we predict large success in this special work.

March and April are our months to round up Foreign and home Missions. We should all leave no stone unturned to meet the requests made of Mississippi by our Boards. We must not permit the Master's cause to bleed.

It is stated that Rev. S. G.

Cooper has moved from Itta Bena to Belzoni and will take charge of the work in that important field. May His richest blessings rest on his labors.

Dr. M. E. Dodd, after a year's work as pastor of 23rd and Walnut Street Church, Louisville, Ky., has resigned to accept the call to the First Church, Shreveport, La. He begins his labors in the new field April 1.

President J. I. Proctor, who has charge of the Baptist College in Shanghai, China, spoke last Sunday morning in Broadway Church, Louisville, Ky., on "Christian ducation in China." His talk was well received and much enjoyed by all present.

Dr. Rufus W. Weaver, in one of his lectures at the Seminary in Louisville, Ky., gave out some strong Bible doctrine as he handled the subject of "Infant Baptism." A brother who was present, says some of the pedo baptist showed considerable restlessness. A little sound Baptist—Bible doctrine now and then helps the digestion of some people.

Dr. M. E. Dodd, of Louisville, Ky., is to aid Pastor Staley in a meeting at Fulton, Ky. This is a meeting between pastorates. He will go from the meeting to take charge at Shreveport, La.

Rev. J. L. Adkins leaves the pastorate at Liberty and goes to Perryville Ky. He will take charge at once.

Evangelist W. A. McComb, of the Home Board, is in a gracious meeting at Cuba, Ala. It is said that some of the most influential men of the town have joined the church. The Lord continually besides Bro. McComb's labors



Rev. J. H. Snow has resigned at Dallas Texas, to take effect April 1. He will represent the Texas Baptist Memorial Hospital and hold Institutes in the State. He is a strong effective preacher.

During a visit of, Missionary Sallee and wife of China, to the church of Gonzales Texas, W. K. Penrod, pastor, the church gave \$3,970.44 to the School in China. It was a voluntary contribution. No high pressure collection.

In a meeting recently held at Deepwater, Mo., Pastor F. C. Richard did all the preaching and there were 116 additions to the church, 93 by baptism. 50 were young men from 20 to 30 years old. A pastor can do the work if his church will co-operate with him.

At Stanberry, Mo., Pastor L. J. Harris was aided in a gracious meeting by Evangelist Edward James. There were 122 additions to the church. 100 for baptism. Some entire families were baptized, but no babies were reported.

While Dr. H. A. Porter travels in the East his pulpit will be filled by Dr. W. O. Carver, one of the Professors in the Seminary at Louisville, Ky. Dr. Carver is a great preacher as well as an admirable teacher.

Last Sunday Dr. Quick, who takes charge of the First Church Greenville, S. C., was accorded a hearty welcome. He impressed the people that he is a strong man. They were charmed with his sermon.

Dr. C. C. Brown of Sumpter, S. C., whose facile pen furnishes so many excellent articles for our Southern papers, will deliver the Commencement address at the

Furman Filling School, Greenville, S. C.

Dr. T. M. Bailey, State Secretary Emeritus, of S. C., began mission work on the island of St. Thomas in the West Indies, March 1, 1852 and has been in mission work ever since. He is now 82 years old and in good health.

Recently in the Italian Baptist Mission Chapel Galveston, Tex., Rev. E. N. Luxardo was ordained to the full work of the Gospel Ministry. He had been raised and educated a Roman Catholic in Italy. But the Lord opened his blinded eyes and he was converted to real Christianity.

The State Missionaries in Texas have agreed to undertake to build 150 meeting houses in the State. State Secretary F. M. McConnell challenges all the pastors in the State to build 150 more. There are 800 churches in the State without houses of worship. Will Bro. Cooper tell us how many there are in Mississippi without houses?

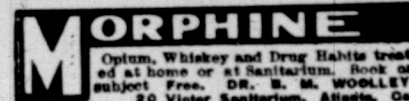
State Mission Secretary J. W. Gillon is aiding Dr. J. J. Taylor of Knoxville, Tenn., in a protracted meeting. Dr. Gillon is a power anywhere you put him.

Union University of Jackson, Tenn., is planning to build a \$75,000.00 building to replace the two that were burned a short while ago. Dr. H. W. Virgin will spend a month in the field soliciting aid. The Trustees hope to get into the building by the opening of the Fall term.

Rev. A. C. Mason, of Slate Springs has accepted the call to New Salem Church, Carroll Co., for one-fourth time, and has begun work.



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### A Message of Love.

My heart tonight goes out toward you, my dear friends of the South. I have just returned to my room from two of the sweetest prayer meetings I have ever attended. It is a blessed privilege to be here at the Moody Bible Institute! The Lord is here in great power in the hearts of his people. It transforms one's life to associate with those who walk so close to their Lord. So many lives are overflowing with the love of Jesus for a lost world. I believe this is the nearest place to Heaven on earth. I never dreamed when I was a child that God would give me such a blessed privilege. The expression "God is Love" is so much sweeter to me now. I believe this place can truly be called "A Place of Love."

The instructors are men filled with the Holy Spirit, and it is a glorious privilege to hear them hand out the Words of Life in their purity and love. Mr. Moody I am sure smiles from Heaven upon his God-given institution and church.

May I tell you something about his church? It has a beautiful auditorium with seating capacity of about 2300, which is almost crowded every service. I had the pleasure of being carried through its Sunday School. How many do you suppose were present last Sunday afternoon? Only 3278.

Their goal is more than 4000 for this year. They even have carriages and nurses for the babies, and classes for everyone to the aged men and women. Their Sunday School methods are great.

They give certificates to those who are present every Sunday afternoon during the year, and

some have as many as fourteen certificates. Angels themselves look down with admiration to hear the sweet Godly singing and earnest preaching of this wonderful church; and you must remember this is in the heart of a great wicked city.

I could write you a book on what I have already seen and then not one half describe it, but what I want to talk to you about now is about the coming of some of you to this wonderful Institution. You need not fear, losing your faith (as sometimes misinformed), but it will abundantly magnify your faith in God and love for the lost. We have consecrated people here from almost every nation on earth with their hearts full of love for God and his people. Their teaching here is of sound doctrine, yet full of love. They teach that the Bible is God's Book of Love and that His people should be "Children of Love."

You need not dread the cold as you stay mostly in the buildings. I have not used my overcoat today. Anyone who is striving to do more for Jesus and be better prepared to tell the Sweet Old Story of Jesus and his love will be gladly welcomed. I pray that more than a thousand of you will come here in the near future. Come right on!

May God bless you and yours. Pray for me.

Your brother in Christ,  
CARL M. O'NEAL.

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## Sunday School Department

### The King and His Kingdom.

LESSON II. Mark 2:1-12. MARCH 17.  
The Paralytic Forgiven and Healed.

GOLDEN TEXT: Bless Jehovah, O my soul and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases.—Ps. 103.

Today's lesson marks the close of a circuit in Galilee of which the last lesson was a part. You will remember the crowd of people that were hunting for Jesus at Simon's house in Capernaum, and how he slipped away from them and went on his journey "into the next towns." He did many wonderful things while he was gone. He was unable to lose himself in Galilee. The desert places could not hide him. And now he has returned to Capernaum, and the people crowd about him again. He was living in Capernaum at this time, and the house may have been his own home, or it may have been Simon's; it does not matter whose it was; the Healer was there, and there the sick and afflicted ones crowded.

Our lesson is of a paralytic, who doubtless was a poor man, but he had some good neighbors ready to do all they could to help him bear his burden. There are so many fine, helpful lessons to be gotten from this beautiful incident that it is hard to select what is best in the space we have. But let us all be sure to study it over and over from the Sacred Word and thus get the best lesson in it for us.

How many disciples had Jesus chosen up to this time?

On what circuit had he led them?

Into what city did he come?

How long was this after last Sunday's lesson (V. I.)?

How did the people welcome him home?

Tell the story of the lesson.

How were houses built in that country? (Steps on the outside were built up to the roof, which was flat. People often rested or slept on the roof.)

Whom does Luke tell us was in the crowd?

Why did the crowd give way and allow the men with the paralytic to enter the house?

Quote the words of Jesus to the sick man when he saw him.

Why did he address him as Son?

Did this man realize that his sins caused his physical sickness?

Who questioned Jesus' authority to forgive sins?

How would you answer the question of Jesus in V. 9?

Who alone can forgive sins?

What did this miracle of healing prove Jesus to be? Seek further answers.

What is blasphemy?

Are most cases of sickness the result of sin in this day?

Give your reasons for your answer.

Are we ever zealous in our work for the Cause of Christ?

How many Christians do you know that have too much zeal?

How many do you know that have too little?

Is it a test of faith to bring men to Christ?

Have you ever tried it?

How do people block up the way to Jesus today?

We are sometimes paralyzed by difficulties and debts. Does it pay to take such cases of paralysis to Jesus?

Can we strengthen another's faith by our faith?

May we in this way sometimes bear another's burden?

How is this lesson an example of faith working by love?

How is it an example of the co-operation of faith?

Give the Golden Text, and learn by heart the Psalm from which it is taken.

### The Sunday School Teacher's Equipment.

J. T. WALLACE.

1. Not every one that stands before a class from Sunday to Sunday is a teacher.

Many who only hear classes now may later become real teachers—for the great majority of successful teachers are made, not born.

2. An army without organiza-

tion and equipment is wholly useless. An individual soldier without weapons is of small service. A body of teachers without organization and equipment is without value. An individual teacher lacking equipment is without efficiency.

3. What shall be the teacher's equipment?

First: Certain elements or qualities of character. Among the qualities remembered by several writers which the secular teacher should possess we find: Genuineness, Patience, loyalty, Sympathy, Love for children, Vigor of mind, a happy disposition. If these are desirable for the secular teacher are they not all the more necessary for the religious teacher?

These qualities may be acquired.

Second: To the personal qualities should be added certain equipment in knowledge. In the first place, the teacher of the Sunday School no less than the secular teacher should know the subject matter which he proposes to teach. Thus he should have a thorough general knowledge of the Bible and a thorough particular knowledge of the passage under review.

In the second place, he should have a general knowledge of boys and girls. To this he should add a thorough knowledge of the particular boys and girls before him—their character, their capabilities, their peculiarities, their possibilities.

Then lastly, the teacher must have a general knowledge of method and to this he must add a thorough knowledge of the particular method or methods adapted to the work in hand.

Above all let the weakest teacher know that this equipment may be acquired.

**Germs of Disease** should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

### A glimpse At Missionary Hospital Work

DR. J. MCF. GASTON

The hospital day opens with worship in the doctor's office.

All the hospital force from the doctor to the coolie attend this, and many blessed seasons of refreshing have we had there as we study God's Word and receive strength and courage for the day. All day the large waiting room stands open furnished with seats for a hundred, its walls bright with pictures, maps and motto texts, and on the desk are Bibles, books and papers for those who wish to read. From time to time men drop in and there is always someone to talk to them of the work of healing and to tell them of the great Physician. All the helpers are ready to testify in this way. Just before the dispensary hour, a preaching service is held daily and there is daily Bible teaching for the in-patients.

Of all the in-patients only one was unwilling to hear the gospel and only two or three indifferent. Of the rest all listened with interest, a number studied God's Word earnestly and several have given clear evidence of conversion.

Mention of a few cases may serve to give a clearer praying knowledge of the work.

1. Mao Chen Dong, aged 25, injury scalp wound and compound-comminuted fracture of upper arm, both resulting from explosion of dynamite cartridge. He was brought to the hospital in an apparently dying condition.

For six weeks his case was wellnighthopeless, but prayer and faithful effort availed and he began to improve. In six more weeks he left the hospital in good health with partial use of his arm and with an intelligent understanding and acceptance of the gospel.

2. Su Fong Gier, aged 22, carter, injury compound-comminuted fracture of leg between knee and ankle. He also remains in the hospital three months. Treatment for awhile resulted most discouragingly, but the fellow's brave, cheerful nature made it a privilege to care for him. He heard the gospel gladly from the first and in a service held in the ward by some Chinese Y. M. C. A. boys one Sunday afternoon he joyfully accepted Christ and through the weeks of suffering that followed he never failed to testify to the peace that was in his heart. He was only a boy in nature and suffered sadly from home-sickness, as well as from physical pain, but he always

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smiled as he told of how Jesus helped him every day. When he left the hospital he was in excellent health and able to walk with a cane.

### Baton Rouge, La.

Dear Sir: I am in midst of a great meeting here. Many have been converted and joined the church. Pastor Baker here has been called and accepted the care of 1st Church, Lake Charles.

Very truly,  
J. J. Smilie  
State Evangelist.



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### CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs, of Atlanta, is a fair sample of the commendatory letters that are being received by Ludden & Bates relative to The Record Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with Club Piano recently purchased from you, and being a musician, believe I am in a position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano, which it was my purpose to purchase; but before closing the trade I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club and feel today that I have as good piano as I would have had if I had purchased the other one mentioned."

For club catalogue, and full particulars, address Ludden & Bates, Record Club Dept., Atlanta, Ga.



## Educational Department.

### Seminary Letter, No. 1.

Our Seminary letter has been somewhat delayed, and though the report of "Missionary Day" is a week late, there is a special feature of the exercises of that day that ought to interest the readers of the Record any time. I refer you to the address of Dr. Procter. This letter will emphasize some vital features of that address.

Let it be said for the benefit of those readers of the Record who do not know about Missionary Day in the Seminary, that it is the first day of each month. All the Seminary work is suspended on that day, and the faculty and students and outsiders who may desire meet together to consider different phases of the mission work—report of the work done by the students during the month, then addresses on City, State, Home, or Foreign Missions.

Addresses last Saturday were delivered by Dr. Trull of New York, Dr. J. T. Procter, President of the Baptist College in Shanghai, China. He is working under the Northern Baptist Convention.

Dr. Procter's address on the "Causes of the Chinese Reformation" was conceded by all who heard it to be one of the most masterly missionary addresses ever delivered in the Seminary Chapel. He traced in a remarkable way the causes both direct and indirect, which have unmistakably brought about the political renaissance of that vast Empire, and have laid deep, broad foundations for her religious and social Renaissance. His insight into and familiarity with the commercial, political, and educational life of China as well as the religious life, and the relation of these to the present Reforma-

tion, prove him to be a religious statesman of prophetic vision. Five indirect causes were noted and emphasized. First of all, diplomatic and consular service. For 2000 years China was supreme amongst Asiatic powers and her colossal pride over this fact was an almost insurmountable barrier to diplomatic relations with other nations. Successive defeats on the battle-field during the 19th century crushed this ancient pride and China was forced into diplomatic relations with the civilized nations of the world. Through this door entered Western Civilization. Second, foreign commerce was next forced upon China. Today there are 45000 Europeans and Americans there for purely business reasons. There are 10000 Chinese servants in these homes and 10000 Chinese in business partnerships with these foreigners. Thus 20000 Chinese come closely in contact with the home-life and business methods of the most prosperous nations of the earth. These new ideals have been infused into Chinese life and the effect cannot be imagined.

Third, foreign wars. During the 19th century China has met five successive defeats on the field of battle. This has led to the adoption of Western military methods. In the Hong Kong Islands China now has the strongest fort in the world except Gibraltar. Imagine the revolutionary effect of these men of military ideals. Fourth, the administration of Chinese customs. This was organized by Robert Hart of England under whom worked 200 Americans and Europeans. He has been noted for his honesty and integrity. He has made it a paying business for China the only paying proposition China has had for 4000 years. Of course

she learned the lesson well. Fifth, open ports. In these ports some 40 in all are the 45000 foreigners engaged in business. They have all modern conveniences, electric lighting, waterworks, street cars. There are 15000 foreigners in Shanghai, 1,000,000 Chinese are said to have gone there for the benefit of foreign influence. Shanghai is called the "Model of Western Civilization." No one can fail to see the effect of these indirect causes in producing a revolution.

But note the direct causes laid down by Dr. Procter. First, Christianity. There are three channels through which Christianity has operated to revolutionize the giant Empire through the missionaries and native converts. 100 years ago Morrison labored six years and had one convert. Today there are 278000 native converts in the Chinese Empire (or the Republic of China, I should say) 2,000 native preachers, 4,300 missionaries, most of these in interior China. The great majority of the natives get their first impression of foreigners through the religious and home life of the missionaries as they tell the story of the Cross. Christianity is also operating directly through Christian literature. \$70,000 worth of traps are sent out yearly, some being sent to every Chinese official in the Empire. It was a leading official of China, though not a Christian, who wished to establish a government on the principles laid

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For CROUP, BRONCHITIS, WHOOPING COUGH, LA GRIPPE COUGHS, HOARSENESS and ALL COUGHS and COLDS. It is BEST and SAFEST for CHILDREN and for GROWN PERSONS.

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down in the Bible. Finally, Christianity is accomplishing marvelous things through its schools. There are 2029 primary schools, 1100 boarding schools, 7 medical schools for boys and girls, 30 theological schools making 3166 in all. There 200,000 students in all these different schools. One fact in this connection is well worth the consideration of the Foreign Mission Board of our Southern Baptist Convention, 50 years ago these mission societies—Presbyterians, English Baptists, Southern Baptists—began mission work about the same time in Shantung Province north China. The Southern Baptist policy was almost wholly evangelistic effort, that of the English Baptists was evangelistic with some educational work; that of the Presbyterians was evangelistic with extensive educational work. In this Province today Southern Baptists have 2000 communicants; English Baptists 4000; Presbyterians 10000. These are the facts. Explain them as you may.

The second direct cause of the Chinese Reformation is found in the government schools. The Chinese text-books—four fifths of them prepared by Western men—have been cleared of that pantheist atmosphere so prevalent in China and filled with the Western spirit. These text-books have been introduced into the 2000 government schools of the Empire. What might have been accomplished through this channel, if teachers could have been secured? China hasn't the teachers for her schools and is pleading for Western teachers. 15000 Chinese young men were sent, some years ago to Japan to be educated in Western knowledge in order to meet the need for teachers. If the Christian educational institutions were equipped sufficiently to furnish Christian teachers for these 42000 schools,

### This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble will send his address to him at 701 Carney Bldg., Boston, Mass., he will direct him to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

what might we look in the next generation! This opportunity seems to be the greatest challenge to the Christian Church in all her history.

These are some of the causes that have been welded together to form the mighty bombshell which has, within the past few months, exploded underneath an ancient civilization and torn it to prepare a fertile soil for planting and growing the mightiest Republic of the age. A nation has had her political birth almost in a day. This new nation is afloat upon the sea destiny. The strong currents of Western skepticism and agnosticism are pulling with terrible force to engulf its victim. Christianity is set to guide this new born republic to the Cross. Will it be done? can it? God alone knows. His power is sufficient for the task. His power works through human instrumentality. Can He get the instruments? God's children have the answer. M. O. Patterson.

### Weak, Cold Spells.

Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches and blind dizzy spells, and weak, cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years. Cardui is a remedy for women which has been helping sick women of nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefitted a million women. Why not you? Begin taking Cardui today."

### FREE ASTHMA CURE.

D. J. Lane, a chemist at 130 Lane Bldg., St. Marys, Kans., manufactures a remedy for Asthma in which he has so much confidence that he sends a \$1.00 bottle by express to anyone who will write him for it. His offer is that he is to be paid for it if it cures, and the one taking the treatment is to be the judge.

### Sunday School Institutes.

Dear Record:—

I am engaged for the present year in giving Institute lectures on The Life of Christ, using the famous "Bird's Eye (outline) New Chart" for illustration. This is the simplest and best method of giving the average student a complete perspective, —a mental picture of the Gospel narratives, and Harmony of the Gospel ever invented. The matter is of special importance now because the Sunday School lessons are on the life of Christ this year; and this chart gives the complete connection of all the lessons with the context in perspective. The lectures are of special importance to Sunday School teachers and workers.

I give usually not less than five lectures in an Institute, and on such easy terms that any church or community can arrange for them without feeling it a burden. All my time can be given in Texas, but for special reasons I wish to visit some parts of Mississippi early in the year, and will be glad to make engagements in advance.

WALTER E. TYNES.

HOUSTON, TEX.

### A Noted Doctor Says,

Everyone should use some little antiseptic powder in the shoes. Confining the feet in shoes is in itself unnatural and causes a moist or smarting condition. People of refinement now use daily Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, and would as soon go without a dentifrice as without the use of Allen's Foot-Ease. Sample FREE. Address Allen S. Olmsted, Le Roy, N. Y.

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## EDITORIAL NOTES.

### Temptation of Jesus.

The question as to whether Jesus could have sinned provokes only profitless discussion. Don't waste any time on that. The deity of Christ is not the thing we are concerned about in the account of his temptation. It was the man here that was to the front and being a man he was tempted in all points like as we are. Only as a man did temptation appeal to him and as a man, just as any other man may and must, he met it and overcame it. In this incident he puts himself in the category of men, and so answers the Devil, "Man shall not live on bread alone," applying to himself what was said to his fellowman. In the second temp-

tation he did the same thing, speaking like other men of the Father as the Lord his God. He acknowledges his obligation to worship Him, as other men. As a man he overcame the enemy and taught us how we may resist. What was possible to him is possible to us. He did it by faith in God, by the apt and vigorous use of God's word and by being filled with the Spirit of God.

Bro. Virgin is also doing some work for the Foreign Mission Board, recently making a visit to Mississippi College and delivering two addresses that stirred mightily the hearts of the people.

Bro. H. W. Virgin Pastor of First Baptist Church of Jackson, Tenn. is working on time raising

the \$100,000 to replace the recently burned buildings of Union University and is full of hope. This Baptist school has recently been given a large Campus in the Northern section of the city and the new buildings will be located there.

The North Mississippi Baptist Sunday School Convention meets at Indianola April 16, 1912. A fine program has been prepared and will appear later. These people are most hospitable and have a model new church to show Sunday school delegates. Send your name to Pastor Harry Leland Martin.

Deacon Evans of West Point has proved his faith in the value of the Record by moving for the Church to pay for enough copies to put it in every family in the church, which was done unanimously. Of course we were glad to see him in the office of the Record on his recent visit to Jackson.

It was the editors joy to see the elbow Sunday night with Pastor Kyzar in his work at Pearlhaven. This is one of our mission fields having preaching two Sunday nights in each month. Bro. Kyzar has just begun here and the people believe in him. At the close of the sermon by the visitor several young men came forward for prayer.

The committee on program for the continuous campaign for missions in all churches in Central Association met Wednesday in Jackson and planned for an all day meeting in each church at which every denominational interest shall be represented. The program of this strenuous effort will appear later.

At Clinton the church set apart to the ministry last Thursday night Breth. G. F. Connerly and T. J. Latimer. These brethren go forth with the love and

prayers and confidence of all. The ordaining Prayer was led by Elder J. S. Berry, and the sermon was preached by the Editor of the Record from the text "Henceforth thou shalt catch Men." These twin preachers were presented Bibles by the Congregation as mementos of the occasion and as the basis of their ministry.

The Texas brethren have started the move to raise a worthy sum for Educational work in connection with our foreign missions. They propose that their part of it shall be \$100,000. It occurs to us this might be a suitable way to celebrate the Centennial of Adoniram Judson's going out as the first American Missionary to the heathen.

Sunday was Record day at Brookhaven, Pastor Morgan had prepared the way by many references to the paper and the new Editor, and the people gave him a hearty welcome. The Sunday School is on a boom; the house was full at the eleven o'clock hour and gave the preacher an inspiring hearing. More Sunday School room is already planned and a new house is in their minds. The work is growing on every side and the pastor is happy. He believes in the necessity of the State paper and did everything to make the Editor's visit a happy and successful one. We came away with a good long list and pleasant recollections.

Bro. J. E. Byrd the Sunday School Secretary is to be with Pastor J. R. G. Hewlett Europa next Friday, Saturday, and Sunday in a S. S. institute. He will have with him for the first time the new primary worker, Miss Leona Miley, a daughter of Bro. T. J. Miley, who has just completed a special course in the Moody Institute Chicago. She was elected by the Convention Board

to give help in Sunday Schools and institutes in primary methods. Bro. Byrd has been with other Sunday Schools specialists in a few days work at Belzoni.

Dr. J. C. Hardy, after offering his resignation as president of the State A. & M. College, was elected as president of Baylor College in Texas. It looks very much like some man up a tree out in Texas is acting as sharpshooter to pick off a number of choice Mississippians. Is there no way to fetch that fellow down? However there is reason to believe that some of them get homesick and not a few find their way back to camp.

The International Sunday School Convention of Mississippi will meet in Jackson on the 3rd and 4th and 5th of April. Big Brother Fred Long is engineering it. Dr. Lowrey is one of the speakers.

## CLINTON!

\$300 buys one of the best \$500 resident lots in Clinton; extra large, 1154 x 200 ft. Title guaranteed; in one of the best resident sections; one of the highest points in town. 75 x 200 ft. graded perfectly level for house. Nice row of shade trees on two sides; young orchard of peaches, apples and pears. Within ten minutes' walk of Mississippi or Hillman College or public school. An opportunity of a life. Must sell. Apply to BAPTIST RECORD office.

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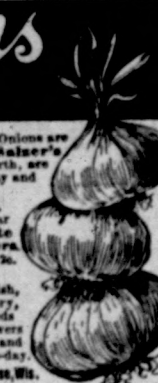
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## Women's Missionary Union.

**Mrs. T. J. BAILEY, Editor.**.....Jackson, Miss  
(Direct all communications for this Department to Mrs. T. S. Bailey)  
**MRS. W. S. SMITH, Meridian**---Sunbeam and Royal Ambassador  
Leader for Mississippi.  
**MRS. MARTIN BALL, Winona**---Y. W. W. A. Leader for Mississippi.

### CENTRAL COMMITTEE

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### CORRESPONDING SECRETARY

**MRS. W. R. WOODS**.....Meridian, Miss  
(All Societies of the State should send quarterly reports to Mrs. W. R. Woods, but all money should be sent to A. V. Rowe, Jackson Miss.)

"I ask Thee for the daily  
strength  
To none that ask denied;  
And a mind to blend with out-  
ward life  
While keeping at Thy side;  
Content to fill a little space,  
If Thou be glorified."

Strengthen ye the weak hands.  
—Isa. 35:3.

Durant, Miss.,

Mar. 4, 1912.

Dear Mrs. Bailey:—

I feel constrained to write you about the Woman's Work in Durant. God has been good to us (Why do I say good to us: is He not good to everyone?), but it seems to me that he has most wonderfully blessed our efforts. During the year 1911 we paid \$500 on our Annex (which is a beauty), besides giving liberally to Missions and other causes, and still have a bank account. But who is it that wouldn't do things under the leadership of such a man as W. E. Farr? He is truly a leader, a man of God who gets about and **does things**. I consider any church fortunate

and blessed that secures the services of W. E. Farr as pastor; when he comes there is something doing.

We have just closed our week of prayer (for obvious reasons we could not have it at the appointed time), and we feel that it has been good for us, that it has strengthened us spiritually, and we are more determined to do something the coming year that counts in Christ's Kingdom.

Our attendance has been good. Some who have heretofore shown little interest in this phase of the work came, thereby acknowledging a willingness and a desire to spend a short while each day communing with God and studying conditions in foreign fields. The trouble with so many of us is we are not informed; hence do not know the importance of missions. O, that more of our women (and men) too would inform themselves upon the subject of missions.

The study of missions deepens one's spiritual life, makes him more intelligent, in consequence of which he is a more liberal giver. We know that missions aer

based upon the command of Christ when he says in John 4:35, "Lift up your eyes and look on the field."

As the result of our week of prayer, \$59.50 was collected for Foreign Missions. We will increase this amount, as there are a good number of ladies who have not given.

We feel that under the consecrated and efficient leadership of our new pastor, Bro. J. J. Mayfield, we will be led to the accomplishment of greater and better things.

MRS. B. B. WILKES.

### Mississippi College Notes.

Rev. W. A. Pritchard, one of our Clinton boys, filled the pulpit at Star last Lord's day. The church being without a pastor, extended to Bro. D. R. Grantham a unanimous call to serve them in this capacity. His decision is not yet known.

Rev. H. E. Dana on his return from the Bible conference at Atlanta stopped by to see his many friends in Clinton this week.

Rev. D. R. Grantham of Clinton filled the pulpit at Braxton for pastor Powell last Sunday.

Last Thursday evening at the usual prayer-meeting hour after preaching by Rev. P. I. Lipsey, from the text Luke 5-10, the church at Clinton set apart Brother T. J. Latimer and G. F. Conners to the full work of the ministry.

It was the pleasure of the Clinton people on last Sunday to have Rev. T. W. Green, a former student of Mississippi College, to preach at the morning and evening hour.

W. A. Hancock.

### RESOLUTIONS BY STUDENTS IN MISSISSIPPI COLLEGE.

WHEREAS, We have learned that Prof. J. L. Johnson, Jr., has been elected President of another institution: Therefore Be it

RESOLVED, By the students of Mississippi College:

That, it is the unanimous and hearty sentiment of this body, That, Prof. Johnson is a cultured and consecrated Christian gentleman, an efficient and faithful teacher, a loyal supporter of our College and every phase of its

endeavor, an ardent friend of each of us, a man for whom it would be indeed difficult to find a successor.

That we, while wishing our sister College God's speed, would deeply deplore his resignation from his present position,

That we love him too well to ask him to work against his own best interest, yet urge that he remain with us, provided he can do so without impairing his personal prospects.

That, a copy of these Resolutions be sent to Prof. Johnson and also to The Baptist Record.

### OBITUARY.

#### MRS. MARY J. EDWARDS.

Mrs. Mary J. Edwards was born Feb. 24, 1832; died Feb. 29, 1912. For 60 years she lived for Christ. To know her was to love her.

She leaves four sons and two daughters, hosts of relatives and friends to mourn her loss. Our loss is heaven's gain. She heard that welcome plaudit, Well done, good and faithful servant; enter thou into the joy of thy Lord.

A DAUGHTER-IN-LAW.

#### SALLIE C. HAYNIE.

Whereas God in His omnipotent wisdom has seen fit to call from us to the mansions He has prepared in heaven our beloved Sister Sallie C. Haynie, whose spirit took its departure Jan. 6, 1912. Therefore be it resolved,

That in the death of Sister Haynie this church and also the W. M. U. Society has lost a zealous, faithful and consecrated member, and the community at large a noble character; but while our hearts are saddened over this great loss, we bow in humble submission to our loving Father who makes no mistakes.

Resolved, that we extend our sympathy to the bereaved husband, children and relatives, and point them to Him who alone can comfort the distressed and bleeding hearts. May we and they emulate the virtues which made her life beautiful and inspiring.

Respectfully submitted,

MRS. J. N. BROWN,  
MRS. BUCHANAN,  
MRS. G. R. SANDIDGE,  
Committee.

#### MRS. J. S. GRADY.

Whereas, in the wisdom of the Almighty God, He saw fit to take from our midst Sister J. S. Grady, therefore, be it resolved,

That we deeply mourn the death of Sister Grady, but will not murmur nor question the infinite wisdom of our loving Heavenly Father. That we extend to the bereaved husband and family our heartfelt sympathy. That we shall always cherish her memory and will associate her name with our sweetest reminiscences.

That a copy of these resolutions be sent to the family and a copy spread on the minutes of this conference and printed in the Mississippi Baptist and The Baptist Record.

Done by order of Conference March 2, 1912.

#### R. W. BRYANT,

Pastor Union Baptist Church.  
W. R. MOORE, W. N. McLEMORE, MAMIE TAYLOR, ELLA M. COLLINS,  
Committee.

#### MRS. CLARA WALLACE.

Whereas, the Baptist Church at Union, Miss., being grieved and wishing to express sympathy and love to the bereaved in the death of our beloved Sister Clara G. Wallace, resolved,

That in the death of Sister Wallace the church has lost a faithful and consistent member whose place cannot be filled, the husband a loving wife, and the child a kind and affectionate mother whose place can never be supplied. Resolved, that while we are deeply grieved, that we reverently bow to the will of our Heavenly Father who doeth all things well, for our loss is her gain. Resolved, that to the grief-stricken husband and relatives we extend our heart-felt sympathy and point them to God for comfort.

Resolved, that a copy of these resolutions be printed in the Mississippi Baptist and The Baptist Record and a copy spread on the minutes of the Church and a copy sent to the bereft family.

Done by order of Church in Conference March 2, 1912.

#### R. W. BRYANT,

Pastor Union Baptist Church.  
W. R. MOORE, W. N. McLEMORE, MAMIE TAYLOR, ELLA MAE COLLINS,  
Committee.

#### John B. Poole.

Brother J. B. Poole was born November 15th, 1878, and joined the Baptist church at Ludlow, Miss., and was baptized by Brother T. J. Moore. Was married to Miss Pearl Stewart at Pulaski, Miss., on 28th day of May 1905.

Removed to Union about five years ago and cast his lot with the Baptist workers here. He was a sweet spirited Christian worker, teacher of the Philathea Bible Class and also of the B. Y. P. U. A loving husband and father. He was one of the leading merchants of our town, being diligent in business. Brother Poole died February 20th, 1912, in Meridian, where he went for an operation for appendicitis. In the death of Brother Poole, the church has lost one of its best members, and the Sunday school one of its best workers, the dear wife and child a loving companion and father, the town a good citizen. Weep not for him dear loved ones as those that have no hope for he is now in heaven. Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors and their works do follow them.

Resolved, that a copy of this obituary be published in the Baptist Record, The Mississippi Baptist and a copy be handed to the bereaved family and a copy spread on the minutes of the church. Done by order of conference Saturday March 2nd, 1912.

#### R. W. Bryant,

Pastor Union Baptist Church.  
W. R. MOORE,  
W. N. McLEMORE  
Mamie Taylor,  
Ella Collins,  
Committee.

#### Alice Lida Collins.

February 21st, 1912. This morning Jesus took little "Alda" to live with him. He allowed her parents to keep her only two years and eight months. Though just a child she was remarkably patient during her long suffering, of several months. She stayed here long enough to wrap her little arms of tender affection around the hearts of her parents and grand parents and never wanted to sleep till grandpa had conducted the usual family worship. This little bud, with Christ's care, will blossom in heaven.

May the Good Shepherd, who watches over all, comfort the parents. Madison Flowers.

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Baptist Boys and Girls (large 4-page weekly)	.8
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J. M. FROST, Secretary

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### The Hospital And Protracted Meetings.

I would not claim to be big enough to do two men's work in one man's time; but I am perfectly willing to do evangelistic work in order to have the privilege of presenting hospital work. Last year during the short time I worked for the hospital, I found that the very best way to get it before the people was by holding a meeting, closing with a presentation of the Hospital work followed by a collection. This plan does not make the meeting less evangelistic, nor does it interfere at all with the upbuilding of the church in all good things.

Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." From the reading in the gospels we infer that the Master must have spent a very large part of his time in ministering to the sick and suffering. In His commission to the Apostles and also to the Seventy, He instructed them to heal the sick. This form of service is therefore directly in line with Christ's mission to men. He said "As thou hast sent me into the world, even so have I also sent them into the world."

Now, brethren, if you can use me in protracted services, allowing me the privilege of taking a collection at the close, I shall be more than glad to have you do so. I am available at once and for any church where my services may be desired. I do feel not that the two things are at all inconsistent, but rather that they are one, in purpose and in Christian spirit.

As to the advisability of following this method, I refer you to our editor, Brother P. I. Lipsey. This was the plan followed in the meeting at Clinton last year. He can tell you how it worked both as to the meeting and as to the offering for the Hospital.

Yours for the work,

J. N. McMillin,  
Financial Secretary.



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### SWEET POTATOES

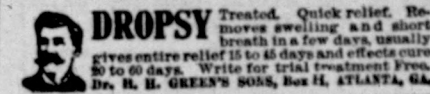
Two weeks before your neighbor by planting Nancy Hall and Triumph slips, \$1.75 per 1000. Strawberry Plants, \$1.50 per 1000. JOHN LIGHTFOOT, E. Chattanooga, Tenn.

Washington, February 28th.—President Finley, of the Southern Railway Company, speaking today of the first year's work of the Cotton Culture Department maintained by the Southern Railway, the Mobile and Ohio Railroad, the Alabama Great Southern Railroad, and the Georgia Southern and Florida Railway, said:

"The primary purpose of the organization of the Cotton Culture Department by the railway companies which contribute to its support was to co-operate with farmers along the lines of those companies in the territory along the advance of the Mexican cotton boll weevil for the adoption of those cultural methods recommended by the late Dr. S. A. Knapp, of the United States Agricultural Department, for growing cotton under boll weevil conditions. Dr. Knapp also advised that it be advantageous to adopt those methods independently of the presence of the weevil. The results of the first year's work of our Cotton Culture Department have demonstrated the soundness of his advice in all respects.

"In a circular, under date of February 12, 1912, prepared by Dr. W. D. Hunter, the boll weevil expert of the Bureau of Entomology, and issued by Dr. L. O. Howard, Chief of that Bureau, with the approval of the Secretary of Agriculture, it is pointed out that the weevils were less numerous in 1911, owing to adverse weather conditions, and that the insect was exterminated in an area covering about 23,000 square miles in the northwestern portion of Texas and the western portion of Oklahoma, where conditions were particularly unfavorable. Dr. Hunter shows that, notwithstanding these conditions, the insect continued to spread to the northward and eastward in Arkansas, Mississippi, and Alabama. He says that the reduction in numbers in 1911 was due to a combination of climatic influences which can only be expected to recur at infrequent intervals, and that, with the return of favorable seasons, the weevil will again multiply. He urges, therefore, that it is necessary for planters to continue their fight against the weevil according to the methods that have been recommended by the Agricultural Department. These are the methods advised by the Southern Railway Cotton Culture Department.

"It should be borne in mind that the cultural methods recommended by the late Dr. Knapp and advised by our Cotton Culture Department involve intensive farming. This is im-



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Head-colds and chronic catarrh, dissolve one teaspoonful of Tyree's Antiseptic Powder (non-poisonous) in a teaspoonful of warm water. Use as a gargle or spray every two hours in acute cases and thrice daily in chronic. The relief is quick, delightful and permanent. Free sample on request or 25c and \$1 at drug stores.

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**FITS CURED** NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German American Institute, 924 Grand Ave., Kansas City, Mo.

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F. V. Lippman, Savannah, Ga.

portant not only as to cotton, but also as to other crops, and we are urging farmers to produce all of the grains, fruits, vegetables, meats, dairy products; and poultry used on the farm so that they may not have to sell cotton regardless of market conditions in order to buy these things, but may be able to market their crop when there is an economic demand for it. It will thus be seen that the agents of the Cotton Culture Department are giving advice as to farm operations generally. Their success in this is shown by the records made in 30 fields of corn grown in accordance with their advice. The average yield obtained under improved cultural methods was 47 1-2 bushels per acre, as compared with an estimated average of 14 bushels per acre on similar lands in the same general localities. The best corn yield reported by our Cotton Culture Department was 82 bushels per acre on a field of 65 acres.

"I desire again to call attention to the fact that the services of the field agents of this Department are given free of charge to all farmers along the lines of the participating companies. Farmers residing along the lines of these companies in localities where a field agent has not yet been stationed may obtain literature descriptive of the methods recommended by addressing Mr. T. O. Plunkett, General Agent, Chattanooga, Tenn.

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Choice Eggs from pure Rhode Island Red Chickens. I have tried more than twenty varieties of thoroughbred chickens and find these the best for all purposes. Send a money order for One Dollar and get a setting of 13 from choice stock. L. E. HALL, Hattiesburg, Miss.




### The School as a Character Builder.

The school is only one of the institutions that has to do with the character. I think it is generally conceded that one of the great functions of the school is to develop the character of the student. It is sometimes thought that it is the business of the home and church, rather than of the school, to mould the characters of the children and youth. Be that as it may, there is certainly no place where character is formed more rapidly and more firmly than in the school, including the college as well as the more elementary school.

It is the purpose of this article, without disregarding the supreme importance of spiritual and physical development, to emphasize the value of disciplinary side of education in relation to building character. We often have a limited idea of what character consists. Character is what we are. Our actions make habits. Habits make us what we are. The definition of character as given by another is "a bundle of habits."

There are certain virtues which we all recognize as essential to a good character. Among these are the moral virtues of purity, temperance, sincerity, justice, benevolence and truthfulness; and the intellectual virtues of courage, industry, self-respect, concentration and judgment. It is the purpose of this paper to discover and set forth wherein the work carried on in the school assists in the development of these virtues.

Industry is one of the virtues developed in every school of high quality. Certain work is required to be completed in a given time. Definite results must be obtained. These are strong characters in causing a person to form industrious habits. It has been

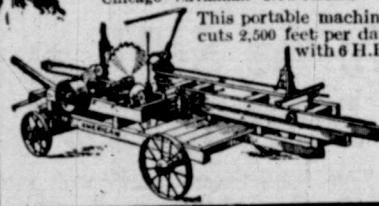


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R. H. GREIDER, Box 130, Rheims, Pa.

the experience of teachers that the more work required of a student on a given subject and in a given time (of course within reasonable limitations) the greater the interest; an increase in the quality of scholarship is the result.

No one can complete any course in mathematics without, to a great degree, increasing his power of concentration. The power thus acquired is ready to be focused on any subject to which he turns his attention. In the study of mathematics the subject itself is one that requires accuracy; but accuracy acquired by a teacher in ANY line of work will react on the student with the same benefit.

Self-respect is a valuable asset to character. By self-respect I mean self-confidence with no taint of egotism or self-sufficiency; that confidence which it is necessary for one to possess to think for himself. There is nothing that creates this quality more than being able to do things, to accomplish something, to produce something. The writing of themes, the translation of foreign languages, the solving of mathematical problems, the combinations made in the laboratory,—all these, with many others, are constant developers of genuine, pure self-respect, and are often the very best of remedies for disgusting egotism. In prosecuting the study of the more difficult problems, the student learns the value of perseverance. Even with no apparent results after many hours of labor, he is not dismayed, for he has to some extent at least acquired the virtue of courage. Accuracy, concentration and judgment are the inevitable results of the laboratory; and without these, at least to some degree, one is forever barred from entering into the consideration of any complex problems in detail.

If the school expects to develop strong characters, there are a few fundamental essentials that must be required. These are often lost sight of; especially are they sometimes lacking in the denominational college, strange though it may seem.

The teacher must have a well-defined ideal in his department, must have a certain, definite goal that he requires his pupils to reach. These requirements must be enforced with that rigidity and persistence which we expect the student to develop in attaining the goal. This, then, suggests something of the preparation a teacher must have before entering upon his work. He cannot be one who is simply preparing his lesson from day to day, or one who has merely studied the subject as a student; but he must be one whose training has been sufficiently strong and complete to enable him to see through the end of the subject at one view and comprehend the side lights in passing. To be able to do this, he must not only have mastered the particular subject much beyond where he is teaching, but also have a good comprehension of other subjects.

In order to have such teachers, it is first necessary that the managers have a definite standard that a teacher must reach before he is elected to any position in the school. A teacher is sometimes elected because of the GENERAL IMPRESSION he has given to some or all the members of the board; when in fact, if he were asked to give a complete outline of the work he intends to do, or to point out the standard he has set for the student to reach, he would not be able to give anything definite.

I wish to show clearly that the effects of the work of such a teacher is detrimental to character in proportion to the extent that it is deficient on the intel-

tual side. It not only does not develop the virtues required for a strong character of high type, but it is incapacitating the individual ever to receive an education that will develop these; in other words, it not only lacks the power of helpfulness, but it is positively detrimental.

It is thought by some that because (from their point of view) certain departments are more important than others it is therefore entirely consistent to use a low grade of help in the less important departments. I do not so reason, but believe that it is just as necessary to have a high quality of work done in one department as in another, that poor work in one department results in poor work in another; simply as results of the habits that are being formed by the students.

The requirements must be high enough to make the work strenuous. Unless an individual is made to pass through some strenuous experiences, he has failed to develop some necessary qualities, and has not received as much benefit in his training as he should. In fact, he will find that he is not prepared to discharge the more difficult duties of life, that in many places he will fall under strain and pressure. These requirements must be enforced with conscientious rigor. Any laxity in this regard weaves into the character of the student a laxness that becomes habit, which can be rooted out only with difficulty.

A student should learn how to investigate a subject in detail and thus understand the importance of giving due consideration even to little things. One who entirely learns this lesson will be able very quickly to appreciate the wonderful effects of little things on one's character. The great advancement of the world today is due to the attention given to little things. Upon these hang

success or failure. The ability to deal with them means success; the lack of it means failure.

Education is a building, growing process; it is this development that affects the character. Education makes the man. Education is the exponent of the man. We are all familiar with the exponent as illustrated in the story of the boy who asked his father to give him a penny for the first day worked, two pennies for the next day, four for the next, etc., for thirty days. Unwittingly his father accepted his proposition. We are well aware that this amounts to (2-30-1) \$10,736,418.24. This well illustrates the power of education in our lives and the power it exerts in forming character. It does not matter so much what the base number is (as long as it is above unity); but the exponent makes the great difference. So it is with a man; it does not matter so much what he is (as long as he is above unity), provided he has a good big exponent. A little added to the exponent makes a great deal more than a large amount added to the base.

In considering character, many think only of the presence or absence of negative qualities in a person's life. By negative qualities, I mean those that are detrimental to character. When this is the case not more than half the elements that enter into character building have been taken into consideration. A person may seem to have a strong character merely because he does not have any of these negative qualities; but the obtaining of a good character means more than the mere abstention from certain detrimental habits or practices. There must be the presence of positive qualities; and it is herein, as well as in helping to prevent the operation of negative qualities that the school has its great opportunity



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to perform its functions in moulding the character of its students.

Because of the relation of religion, character and education, the denominational school or college is the ideal, and should possess all the necessary elements to develop in men and women characters of the highest type. The one fatal mistake made in many of our schools is that they broaden out so flat and spread out so thin that as a result a great amount of shallow work is carried on. They are too extensive and not intensive enough. The school is too often measured entirely with reference to its scope. The real quality is too often left out of consideration. All work carried on in such a manner falls far short of doing for the student what it should; yes, and too often it is really detrimental. If we could but concentrate our efforts more, we could produce better results and turn out a better product—stronger and sturdier characters. We do not need MORE colleges, but BETTER ones.

There is no time in one's life when it is more essential to cultivate character than during the days and years spent in school; for the characters formed in this period of life will be carried with us through all future years.

It takes a greater man to do few things and do them thoroughly well, than it does to do a great number of things slightly. It makes a great man to do a few things and do them well.

W. E. FENDLEY.

MERIDIAN, MISS.

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Show this to your doctor. Ask him if there is a single injurious ingredient. Ask him if he thinks Ayer's Hair Vigor, as made from these ingredients, is the best preparation you could use for falling hair, or for dandruff. Does not color the hair.

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# The Baptist Record

THY KINGDOM COME

OLD SERIES VOL. XXXVI

JACKSON, MISSISSIPPI, MARCH 21, 1912.

NEW SERIES VOL. XIV. NO. 13

One of our best Baptist doctors has promised to give the readers of The Baptist Record an article, or a series, on sanitation in the churches. This is timely and will be very helpful.

Bro. H. M. King will begin his work with the Second Church in Jackson on the 4th Sunday in this month. The church has been supplied for three Sundays by visiting brethren from nearby points.

Dr. A. C. Watkins is kept busy supplying churches on Sunday. He was at Water Valley last Sunday and Carrollton the Sunday before. He was one of our best missionaries in Mexico and will do good work in Mississippi.

Bro. T. W. Green is now assisting Bro. McMillin in raising funds for the Hospital. These brethren don't mind being kept busy. The busier they are the happier they seem, and the better for those who need the ministry of the Hospital.

Dr. I. W. Reid, pastor at Glosster offered his resignation Sunday the tenth, and the church called him again. He has not announced whether he will remain. Bro. Reid has been with us in Mississippi four years and become identified with all our work.

Evangelist W. A. McComb began a meeting Sunday with P. L. Trotter and the First Church in Hattiesburg. This church has had a wonderful growth in the past, and now let the readers of The Record pray that the Lord may give them a great manifestation of His grace and power.

One of the members of the State Senate has promised to give us for next week a report of the good done by the legislature just adjourned, and some good things started but left unfinished. He is a good Baptist who rejoices to help every good cause in his own church; a young lawyer of high character and ability.

If you wish to engage a room at a hotel or boarding house in Oklahoma City during the Convention, write to H. P. Crego, First Baptist Church, Oklahoma City, who will give you all the information necessary. Rates for rooms are from fifty cents to five dollars a day, meals arranged for separately.

Dr. Robt. S. McArthur, President of the Baptist World's Alliance, has accepted the call of the Tabernacle Baptist Church in Atlanta and becomes "acting" pastor. He will continue his work for the Alliance. Dr. Broughton gives up the work in Atlanta to become pastor of Christ Church, London, as successor to F. B. Meyer.

Our new printer did his best, but couldn't quite get the paper out on time last week. A few mistakes are inevitable at first, but things are coming around beautifully. Our friends are patient and not disposed to be critical. But we mean to make the paper better all the time. Some improvement has been made, and yet there is room. We are pressing on toward the mark.

Bro. W. A. Murray reports

that the church at Lena is preparing to build a pastor's home. The Ladies' Society has agreed to give the eggs that are laid on Sunday. The chickens abound in that country, and the hens seemed to appreciate the honor and are "laying up in store" and various other places. These people not only paid up the pastor's salary while he was sick, but sent in a box of needed articles which was very much appreciated.

The railroads have made a special rate from points in Mississippi to the Southern Baptist Convention at Oklahoma City. From Jackson the round trip ticket will cost about \$23.50 (twenty-three dollars and fifty cents), and it is likely a big company of Baptists will go from Mississippi. There are two routes and you can take your choice, there being a difference of only about fifty cents. You may go by Shreveport or by Memphis. Both lines will allow stop-over privileges. The railroads will be glad to know as early as possible how many are going by each route.

Mrs. Modena Lowrey Berry, of Blue Mountain, broke her record of forty years in a recent visit to Clinton and Hillman College. It is said that in all her connection with Blue Mountain College she had never left her work there during the session. This time, however, it couldn't be helped. She has a grandson at Clinton, born to Mr. and Mrs. M. P. L. Berry; and she said, "I pray you have me excused, I must go and see him."



## Loss of Appetite

Is loss of vitality, vigor or tone, and is often a forerunner of prostrating disease.

It is serious and especially so to people that must keep up and doing or get behindhand.

The best medicine to take for it is the great constitutional remedy

## Hood's Sarsaparilla

Which purifies and enriches the blood and builds up the whole system.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

Bro. W. A. Borum, of Jackson, while doing full work in his great field at the First Church, has time for an extra idea occasionally. He has shown inventive genius of a remarkable type recently in making and patenting a porch bed or lounge that enables one to turn a lawn swing into a comfortable bed for sleeping out on the gallery. This promises to furnish a needed equipment for many who wish to enjoy the healthful luxury of out-of-door sleep. We hope it may prove a boon to many and a fortune to Bro. Borum, who would know how to use it.

Capt. W. T. Ratliff, President of the Board of Trustees, in a recent speech to the students of Mississippi College, commended them for sticking to their work till the end, and illustrated with a good story. Just after the negroes were freed the Kluklux gave them a good deal of trouble. One of the darkies came running down the road and encountered another; without stopping and just gasping for breath he yelled: "O, brer Rastus, what I gwiner do? De kluklux is after me!" "Do?" replied his friend: "Jes keep right on; you's doin' de right thing now." Let's keep up the fight.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

## Want a Tonic? Go To Your Doctor

Is alcohol a tonic? No! Does it make the blood pure? No! Does it strengthen the nerves? No! Is Ayer's Sarsaparilla a tonic? Yes! Does it make the blood pure? Yes! Does it strengthen the nerves? Yes! By asking your doctor you can learn more about this family medicine. Follow his advice.

J. C. Ayer Co., Lowell, Mass.

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BLUE MOUNTAIN, MISS.

# ..Contributed Articles..

## ....Our Weekly Sermon....

### THE CRISTIAN AND THE MORAL LAW.

EX. 20:3-17; Matt. 22:37-40.

BY J. BEN. LAWRENCE.

Law is a rule of action established by recognized authority to enforce justice and direct duty. The Moral Law is the rule of action established by Jehovah for the enforcement of justice and for the direction of duty among men! This law is not the arbitrary expression of mere sovereignty of will and position in the universe, but it is, though a law, an expression of grace, mercy, pity, love. The very spirit of the cross is in the Commandments. Sinai is but one phase of Calvary. God never tells us to trust our moral instincts. God never assumes that the child can find its way through a universe darkened by sin. He puts up, with loving hands, the sign-boards along the way. He writes, with the pen of mercy, a detailed and complete specification of duty, service, action. His "shalt not's" are so many index fingers pointing out the path of error and pain and defeat and death; but over against every "shalt not" there is a "thou shalt" pointing out the pathway of safety and liberty and life.

### Man's Duty Revealed.

If we would understand man's duty we must study it in the light of God's demands. If we would know the full meaning of God's demands we must throw still another light upon the subject, we must view them in the light of God's designs. When we have determined God's designs towards the race then we can understand God's demands, and, knowing this, man's duty is plain.

No one can doubt that God's design in creating man was for the race to become one great, united and happy family. This fact stands out prominent in the record of creation. But man sinned and by this sin brought to naught God's first efforts to secure the happiness and unity of the race. This sin, however, did not change God's design. It only brought a new element into the problem and made the solution more difficult. One of the results of

sin is disorder. It throws man out of harmony with God. It destroys the brotherhood of the race. So long as sin reigns the race cannot become one great, united and happy family. In the new method of salvation, the redemption wrought by Christ, God eradicates sin from the nature of man and reinstates him in his original harmonic relation with the Creator and with his fellows. Man's duty consists in living in correspondence with the laws of the kingdom of spiritual harmonies.

### The Kingdom Spiritual Affinities.

Fellowship in this kingdom of harmonies does not consist in external or organic relations, but in eternal, spiritual correspondence. Souls are made one in Christ and not one simply in the bonds of an external church affiliation. It is a kingdom of spiritual affinities and not a kingdom of social or religious adhesion superinduced by ecclesiastical law.

Time and sense cannot effect this kingdom. Distance cannot separate similar souls, while physical juxtaposition is powerless to bring together souls that are dissimilar. There are millions who live in close personal contact—dwell under the same roof, eat at the same table, work at the same shop,—between whose minds there is scarcely a point of contact, whose souls are as far asunder as the poles, whilst contrariwise, there are those separated by oceans and continents, ay, by the mysterious gulf that divides time from eternity, between whom there is a constant intercourse, a delightful fellowship. This fellowship in Christ establishes a kingdom where every soul becomes one in nature and sentiment and life with each other and with the King.

### The Code of the King.

This new kingdom, the kingdom of heaven, has its laws. Let us not get mixed up in the use of terms. Some have denied that the Christian is under law. Paul indeed tells us that the believer is not under law but under grace, but if we would



know what he means we must interpret the term "law" as he meant for it to be understood. To do this we must add the phrase "contained in ordinances." It is the ritual law, the ceremonial law that Paul is talking about. He does not mean that Christians are not under the moral law. The Christian is under the moral law, and what is more, he is not only commanded to keep this law, but he is the only one who can keep it.

The ten commandments, as we call the moral law, contains the germ of every human duty. They are universal in their application. The race has outgrown other ethical systems, but man cannot outgrow the ten commandments. These commandments are the vertebral column of morality, the summary of ethics, the framework of equitable society, the axioms of divine legislation.

Let us look at this code:

#### I. Duties to God.

1. Your Maker must be the highest object of your interest and affection. Allow nothing to come before him but make it your first desire to please him and to obey his commands.

2. You shall never speak of him lightly or with irreverence, and you shall not regard any visible object as a representative of him. He is a spirit, invisible from his very nature and inconceivable in form, and you must worship him in spirit and truth.

3. Consecrate one day in seven to the worship of God, and to your own religious improvement. Entirely suspend, for this purpose, all worldly employments, and sacredly devote the day to God.

#### II. Duties to parents.

1. You are placed in this world under the care of parents, whom God has made his vice-regents, to provide for your early wants, and to afford you protection. Now you must obey and honor them. Do what they command you, and comply with their wishes in the Lord, and always treat them with respect and affection.

#### III. Duties to mankind.

Keep constantly in view, in all your intercourse with mankind, welfare of every individual, as well as your own. Conscientiously respect the rights of others, in regard:

1. To the security of life.
2. The integrity of the family.
3. The rights of property.
4. The sanctity of individual reputation.

In keeping all these commandments remember that you must regulate your heart as well as your conduct, for God forbids the unholy desire as much as he does the unholy act.

#### The Ideal Society Secured.

Such is God's moral law. In giving it as above I

have done nothing but alter its language so as to present it with freshness, and to number its sections so as to bring to view its admirable arrangements.

Imagine this law perfectly obeyed. What a commonwealth it would make. The wisest assembly of statesmen or legislators that has ever convened, if called upon to form a code for the world—a code to apply to every nation, and to operate through all time—could not have made a better selection of points to be brought forward, or arranged in more scientific and logical precision, or expressed them in clearer terms.

This law is God's divine demand upon the race. From the time it was first thundered from Sinai down to the present, the boldest opponent of Jehovah has never ventured to lift up his voice against its justice. And it is a fact patent to every one that we can never have one great, united and happy family until this law is universally observed by every nation in the world.

#### Christianity Means Its Enforcement.

The great design of our Savior's instructions was to induce men to abandon their sins and begin at once to keep this law. In fact his life-work was for the one purpose of making the law of God the governing principle of the world. To this end he explained its spirituality and brought to view the great principles on which all its commandments were based: supreme affection to God, and disinterested benevolence to men. In his work for man he secured ability to give obedience, which ability was lacking under the old dispensation, and while he does not make the keeping of the Moral Law necessary to salvation as a procurative act, yet he does make it a test of salvation as a declarative act. If we are saved we will keep God's law; if we do not keep God's law then we are not saved.

#### Spiritual Obedience Necessary.

Christ always insisted, in all acts of service, upon the obedience of the heart and cut off in the most decided manner, all those hollow acts of mere external conformity, which men continually substituted in the place of spiritual obedience.

For example here are a priest and a Levite, devoting their lives to the Maker's service. Nobody doubts their eminent holiness. But how does the Savior judge? Why, he leads them along a road where a man lies suffering and watches to see what they will do. They pass by on the other side. Ah, that reveals the secret! A man may devote his life to the external service of God without really loving Him at all; but he cannot really love Him and pass by in neglect a distressed and suffering brother.

Holiness is submission to God's law and this submission assumes different forms yet in principle it is the same; or rather a holy heart, a heart submissive to the will of God, will always respond to the demands of the law of God whatever phases are presented. Hold up God's favor to it, and it feels grateful; present its past sins, and it mourns; show God's goodness and the leading principles of His government and character, and it rejoices. Thus holiness looking at sin, is penitent; at God, is joyous; at duty, is responsive; at self, is humble; at human woes, is compassionate.

In Abraham the response to the moral law of God was obedience; In Job, it was patience; in John, it was love. And yet in all three it was the same thing. If the heart responds to the moral law in one place it would respond in every other phase: if it refuses to respond in one phase it would refuse to respond in any other. Thus Job would have been obedient if God had called him to leave his country, and Abraham would have been patient under sufferings like Job. We hear nothing of Joseph's patience, nor of Samuels' faith, nor of Daniel's brotherly love. But it was the same spirit, nevertheless, which reigned in all their hearts; it was submission to the law of God. It was holiness attachment to the cause of God—which caused them to desire to keep pure in their own lives His divine commands.

This is what Christ wants. It is not external service that He demands. The sacrifice and the burnt offering may be a weariness to Him, but the contrite heart He will not turn away from. These divine demands are for the purpose of determining our submission to the Will of God. "If ye love Me" says Christ, "ye will keep My Commandments."

New Orleans, La.

#### THE DANGER SIGNAL.

It is neither good judgment nor good policy, for one to shut his eyes and go blindly forward, when there is danger ahead. He had better take warning, and prepare for the worst. It is now less than two months until the meeting of the Southern Baptist Convention and we are a long way behind with our Foreign Mission collections, and the outlook is anything but encouraging. There have been only two or three good Sundays in the last three months for country congregations to assemble, and this with the practically impassable roads, and almost nothing has been done in the country churches. Add to this if you please, the general business depression in the towns, with the general demoralization throughout the entire state, and in some other states, and we have a situation not at

all inviting. It is not worth while to upbraid the people for their lack of frugality and economy in the past that they might have been in a better financial condition, for this would be too much like people living in glass houses throwing stones at their neighbor's houses. This would be a case of getting the beam out of our own eyes first.

It is sad but true, that when financial depressions come, very few are prepared for them, and consequently the Lord's cause must suffer. We may not be to blame for the coming of the financial depressions, but we are responsible for not being ready for them when they do come.

Much is said about the high cost of living, but in the language of James J. Hill, the trouble is not so much with the high price of living as with the price of **high-living**. This is pre-eminently an age of extravagance, not only unnecessary, but senseless extravagance. The person of moderate income is trying to keep pace with the person of large income. People are not satisfied with the necessities and conveniences, but insist on having all the luxuries they want, or that their wealthier neighbors enjoy. There are immense sums of money expended by church people for things that are wholly unnecessary to the happiness or well-being of the home. Fads and fancies come in for their share of the family expenditures. A neighbor buys an automobile (he may be, or he may not be able to own it) and at once his neighbor must have one, not because he needs it, but because it has become the fad to own an Auto, or he is unwilling for his neighbor to get ahead of him in the matter of display. We see the same spirit in the matter of house building and house furnishing. And in the matter of **styles and fashions**—well there is no end to the cost of keeping pace with the prevailing and ever changing styles. "What fools we mortals be." We let the manufacturers dictate to us what we are to wear, and we meekly bow our heads, acknowledge the supremacy of the goddess of fashion, pay the bills, keep our nose to the grinding-stone, and groan and endure it, and continue from year to year to make rich and opulent the manufacturer of the fashions they dictate we shall wear, and the retailer who brings brings them to us at a large profit to himself. Now tell me who are the fools?

There is another form of sacrilegious extravagance, namely: the church pride extravagance. The foolish and wicked ambition of trying to have the finest church building in the town or community, just for the sake of gratifying church pride, and being modern. It is far better to be right, scriptural and honest, than to be modern. God says seek for the old paths and walk therein. The



ways of God are old, many of the ways of men are new and modern, and an abomination to God. God had not made the mountains high enough to please home folks a long time ago, and so they decided they would do better than God and build a tower that would reach unto heaven; but he stopped the wicked undertaking, which was projected wholly for their own glory and scattered them to the four winds.

If God's people were content to live the simple life that the Scriptures enjoin, how much worry and unhappiness they would escape, and how much more they would have to give to the Lord's cause. But just so long as they are determined to have all they want and give the Lord the leavings, there will be poverty in the Lord's treasury.

Just a word in conclusion about giving. I am aware that I have used plain speech in what I have said above, and that it will not set well with some cold-hearted, worldly church people, but why write or talk unless you make yourself understood?

Now as to giving: All the trouble due to lack of finances to carry on the work is due to the fact that people do not do what the Lord says do. We are a disobedient people. We may not be willing to admit it, but it is true just the same. In I Cor. 16:1,2, the injunction and rule for our giving are clearly stated, and many of us know it, but how many are doing what the Lord says do? In other words, how many plan for the Lord's work as they should, or as they plan for their own business? Who is taking the forethought to be always ready to give as occasion may demand? Who is laying aside anything for the Lord, who gives him all he has, ever had or ever will have, even the salvation of his soul.

I repeat again, we are facing a grave situation in our Foreign Mission work. It is going to take heroic giving to come to the Convention out of debt. Is the Lord trying our faith and loyalty? If so shall he find us faint-hearted and unreliable, or shall he find us equal to the occasion? We will see. Are we praying and giving, and giving cheerfully, or are we giving under constraint, giving because the pastor asks us to give and would not give unless the matter was pressed upon us? Is that the spirit in which you give? If so there is no blessing to you in your giving, for God loves a cheerful giver.

"To him that believeth all things are possible." I can see great need for conquering faith, and without it I confess that I do not see clearly the end.

How much is the Lord dependent upon us? To the extent that he has laid upon us responsibilities.

God will not assume my responsibility, nor do my work. I cannot save the heathen, but I can witness for Jesus to the heathen, if not in person, through others whom I may help to send. All down the ages God has pursued that policy with reference to the unchristianized world. You and I cannot save the world; but we can evangelize the world. The Slogan "The world for Christ in this generation," is a myth, a will-o-the-wisp of an overwrought religious fancy, or a zeal not tempered with knowledge. The Bible nowhere intimates that the whole world will ever be saved, but to the contrary, that only a few, relatively, will be saved. However, this in no sense lessens our obligation to give the gospel to the whole world. "Go into all the world and preach the gospel to every creature" are the words of our King. Will we obey orders?

W. I. HARGIS.

P. S. The above has been written for all the readers of the Baptist Record, but now I want a word, especially to the churches and brethren of the Oxford Association. Will every pastor of the association bestir himself, and lay the responsibility upon the hearts of his people to do what they can for Foreign Missions during March and April? Let every church in Oxford Association, at least meet its apportionment, and do more, if possible. I heartily sympathize with you in your financial disappointments, but we must honor the Lord with our substance, just the same, or we have no assurance that conditions will be any better; but to the contrary, the Lord has challenged us to try Him, by bringing our offerings to Him and see if He will not open the windows of heaven, and pour us out such a blessing that there will not be room to contain it. The blessing here referred to is larger crops and greater prosperity. Do we believe God, and are we willing to test Him and see if he is as good as His Word?

Will every church not raise, at least the amount apportioned it. These amounts are reasonable, and in fact most of them are exceedingly small, considering the ability of the churches to give. Please turn and read I Cor. 16:1, 2.

W. I. HARGIS,

Vice Pres. for For Miss., for Oxford Ass.

#### HOW CAN SYSTEMATIC GIVING BEST BE DEVELOPED IN THE CHURCHES?

A. J. PRESTON.

The raising of this question, among Baptists clearly implies that systematic giving is thought to be not only desirable but that it is also Scriptural.

We claim to believe that the Bible is a Divine

Revelation given of God to men, and is a complete and infallible guide and standard of authority in all matters of religion and morals. If the Bible does not teach systematic giving we do not want to develop our churches in so doing. This whole matter must be viewed in the pure and unerring light of God's Word. "What saith the Scriptures?" "To the law and to the testimony." If the Bible reveals any principles by which we should be governed in our giving it is most assuredly of vital importance that we should find them out and put them into practice.

The development of our churches in true systematic Christian giving has been greatly hindered by the unbusiness-like, unscriptural, and wholly unworthy methods which have been adopted by many individual Christians, and by some organized bodies of believers. Every kind of device that can be thought of seems to have been adopted, in these modern times, to raise money for religious purposes. Forgetting her true dignity, and her high calling, as the Bride of Christ, the church has gone into the oyster supper, fancy article, and confectionery business to make money for the "support of the gospel." The whole system of raising money for the support of the gospel, by indirect means is blighting to the church, dishonoring to God, and contemptible in the eyes of the world, and therefore should be abandoned at once.

Then we have a vast number of professing Christians who do not consciously hold any theory on this subject. What money is given by them, is given in a careless thoughtless manner, or when some special spasmodic efforts have been made. The results of such giving are wholly unsatisfactory. Nothing is more needed just now than that our churches should be taught just what God says on the subject of giving. When they know what the Scriptures teach there is abundant reason for believing that a large majority of them will not hesitate to do His holy will.

But, unless the preachers wake up and tell the churches the whole truth of God on this subject, there is no good reason to expect any very great development, among our people. Many of our methods are wrong, as demonstrated by the outcome, and the preacher must make that plain beyond misunderstanding, doubt, or peradventure. If he is to do his watchword must be, "To the law and to the testimony." It is high time for us to go back to the Bible and there learn what is the law of Christian giving, in order that we may teach it to our rich churches of today.

WHAT IS SYSTEMATIC GIVING?

#### 1. Tithe-giving.

Many of our brethren believe that the require-

ments made through Moses, the Hebrew lawgiver, are still binding upon us. According to the Mosaic code, what portion was the Jew required to devote to religion?

The general notion is that the Jew was required to give one-tenth of his income. This is clearly a mistaken notion, as any one will see by examining the Scriptures; and the theory founded upon it is utterly baseless.

The law, in its first enactment, required the Jew to give one-tenth to the Levite. The Levite gave one-tenth of his to the Lord for the support of the high-priest. (Lev. 27:30-33. Num. 18.)

The first tenth was for the support of the priesthood. But the law required that the Jew should devote a second tenth of his produce and share it with the Levite and the poor and the stranger, in festivals rejoicing with them. This was enacted in Deut. 14:28-29 and 26.

If its provisions have been read correctly, the Mosaic law demanded of the Jew two-tenths every year, and every third year three tenths, or an average of two and one-third tenths yearly. Does this enactment of the Jewish law-giver belong to that part of his code that, as is the case with the decalogue, is of perpetual obligation, and, therefore, necessarily binding upon us?

How did Christ and the apostles treat the tithe system? What rule, if any did they lay down. It is learned from Matt. 23:23, that Christ ratified it at least for the Jew.

But was this ratification for anyone besides the Jew? If Jesus did reaffirm the law, then the requirement would be that we should devote every year at least seven thirtieths of our income to benevolent purposes.

But assuming that Christ did not make the Mosaic system binding upon us, did the Apostles do any such thing? I would answer this most emphatically in the negative. The expression "giving tithes" and "receiving tithes" occur in the Apostolic writings, from Acts to Revelations, only seven times; never out of the Epistle to the Hebrews, and always in such connection as to preclude the basing upon them of any valid argument for the re-enactment of the Jewish tithe-law for the Christian dispensation.

#### 2. The annual subscription system.

There are other brethren who hold to the annual subscription plan. I do not know that any divine authority is claimed for this system. It seems to me that it is quite time to abolish a system so faulty, pernicious and unscriptural. But, it is asked, "why object to the yearly subscription especially if it is generous and given with a willing heart?" Well, there are many reasons which



might be given, but there is one reason which ought to be sufficient for every Baptist. Because it is far short of the teaching of the Scripture. I might mention another reason, and that is that the yearly subscription method effectually hinders the growth of true Christian liberality. All through God's Word we are taught to give more frequently than once a year. The Psalmist says, (Ps. 96:3) "Bring an offering and come into his courts." This implies that we should bring an offering whenever we meet to worship. In fact our giving should be a part of our worship.

### 3. Giving large sums of money.

The man who gives large sums, and gives with a willing heart, may be as far from being a systematic giver as he who gives a very small portion of his income, or gives grudgingly. He who gives liberally, when he does give, may, after all, be only a spasmodic giver.

### 4. Systematic proportionate giving.

According to my understanding of the teaching of the New Testament there is one great fundamental principle in true systematic giving. It has to do first, midst and last, definitely and directly, with what a man receives. It makes its reckonings from this point, and beginning with the income it says a certain proportion, or percentage, of that income shall be regularly set apart and given to the Lord (1 Cor. 16:1-2.) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Paul speaking upon this subject says, (2 Cor. 8:42) "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Here is the same essential principle. Now turn to Deut. 16:16, 17. "And they shall not appear before the Lord empty; every man shall give as he is able, according to the blessings of the Lord thy God which He hath given thee. Did Paul have this passage in mind when he wrote to the Corinthian Christians?

1. Here we have regular giving. "On the first day of the week." Regularity is the secret of success in the performance of all work, and the rule holds good here. If one would succeed as a systematic giver this principle must be adhered to, and a definite proportion of the income must be laid aside every week, with the full determination, when the opportunity comes, to apply it to the various departments of Christian work.

2. Proportionate giving. "As God hath prospered him."

The question, "How much shall I give?" depended upon the answer to the question, How much have I received?

Now may I ask, what proportion or percentage, of their income, did these early Christians lay by every week as their offering to the Lord? We are nowhere told what percentage of their income they gave. But when we remember that they were familiar with the Jewish law of tithing we can hardly conceive of them giving less than one-tenth.

This plan is reasonable and workable, being adapted like the gospel itself to all classes and conditions of men, the rich as well as the poor. Let us adopt it and teach it to our churches.

## CONFERENCE IN NEW MEXICO.

At the late meeting of the joint committee of the committees of conference of the Northern and the Southern Baptist Conventions held in Hot Springs, Ark., the subcommittee which had previously visited New Mexico with reference to a settlement of denominational differences then existing within the state, was instructed to present to the executive boards of the two state conventions a plan for adjustment of these difficulties. The joint committee at its meeting in Hot Springs, unanimously approved the method proposed by this sub-committee for the adjustment of the New Mexico denominational situation.

Two members of the sub-committee, E. Y. Mullins, of Louisville, and J. S. Dickerson, of Chicago, visited New Mexico, on Mar. 1, and at Clovis, met in conference the members of the boards of the two state conventions of New Mexico and other brethren. To them was presented the plan mentioned, which had also been submitted to the executive board of the American Baptist Home Mission Society and to the Home Mission Board of the Southern Baptist Convention.

The plan proposed which, before becoming operative, must be approved by the Southern and Northern Baptist Conventions at their respective meetings next May, contemplates the dissolution of the two New Mexico state conventions; the resignation of the two state secretaries; the formation of a new state convention which shall elect a new secretary to be paid wholly by the new convention. It further suggests that, after a period (to be subsequently determined), in any event not over three years, the affiliation of the new convention be entirely with the Southern Baptist Convention.

At present there are two state conventions in New Mexico, one in affiliation with the Northern and one with the Southern Baptist Convention. During the transition period until affiliation shall be wholly, as now proposed, with the Southern Baptist Convention, the report proposes that the mission work within the state shall be jointly main-

tained by appropriations made by the two general home mission agencies of the two general conventions, the amount to be provided by the American Baptist Home Mission Society, however, being reduced by sliding scale until it shall be entirely withdrawn.

This plan, thus briefly summarized, was unanimously approved by the joint conference of the two state boards in New Mexico, a few conditions only being made to its final adoption, these relating principally (1) to the length of time to elapse before the new relationship to be established with the Home Mission Board of the Southern Baptist Convention shall become operative; (2) to the adoption by the two general conventions of the principles of comity approved by the joint committee of the two general conventions. The members of the two New Mexico convention boards are in harmony with the board of the American Baptist Home Mission Society in the opinion that the transfer of affiliation should take place as soon as possible after the formation of the new convention in New Mexico.

The joint conference of the New Mexico boards voted to convene for the purpose of dissolution of the two existing state conventions and for the organization of the new state body, on June 19, at Clovis, providing the Northern and Southern conventions approve the plan submitted.

The conference at Clovis was notable for the spirit of fraternity and forbearance which dominated those who participated in its deliberations. Every formal action taken, having been fully explained and considered, was unanimous. The attitude of the conference, its spirit, and the determination of all parties to look forward, not back, are a hopeful prophecy of denominational peace progress in the state.

If the two general conventions shall, as is expected, approve the plan of settlement proposed, by means of the series of conferences held under the auspices of the joint committee and by the spirit of mutual forbearance exemplified by the brethren in New Mexico, an obstacle to the harmony existing between the two great Baptist bodies of the United States will have been removed and the two shall become more closely knit together.

E. Y. MULLINE

Chairman.

J. S. DICKERSON,

Secretary.

## REPENTANCE.

This doctrine is greatly misunderstood, I think. Ideas have been imported into it not contained in the original meaning of the word. Arminians are

especially faulty in their teachings on repentance. So are the Catholics. In fact Catholic penance and Arminian repentance are almost identical. All who hold to the mourner bench theory of repentance and salvation, still have and hold some of the relics of Catholicism. Those who believe in salvation by tears and crying, works and water, are all in the same category. Said repentance is thus a mixture of Judaism, Romanism, and Christianity, which is really worse than either Judaism or Romanism. Repentance is not wet-eyed moaning, nor mourning, nor groaning, nor sorrowing, nor wailing, nor panting, nor going through a terrible time, nor anything of the kind. The one who takes this view has missed the whole thing, and if that is all he has, there is no repentance in it.

Most usually those who, in their preaching, talk most about repentance, preach less repentance than any other class. Paul only uses the word three times in his writing, and yet Paul preaches repentance. In John's gospel he does not use the word at all and yet John preaches repentance. I know a great many ministers who hardly ever use the word repent, and yet they constantly preach it. I know others who are always urging men to repent and preaching on the subject of repentance, who do not preach the doctrine at all.

First, I want to notice the New Testament idea of repentance. There are two Greek words translated repent.

1. Metamelomai; used five times in the New Testament, means to be concerned with, or after care.

2. Metanoeo, used thirty-four times in the New Testament, means to think after, or after thought.

3. The noun-metamelia, corresponding with the metamelomai is not used in the New Testament at all.

4. Metanoia, the noun corresponding with the verb metanoeo, is used twenty-four times in the New Testament.

The difference in the meaning of metamelomai and metanoeo seems to be this:—metamelia refers to single acts. Metanoia denotes repentance which affects the whole life. Thus metanoeo is the real word for New Testament repentance and means a "change of mind."

The Standard Bible Dictionary gives the following definition of repentance:—"Metanoia, change of mind. To repent is to change attitude; the test of repentance is altered conduct. This does not exclude feeling, but feeling is the starting point and motive for the new life in the future, not the result of that life which has been turned from. Godly sorrow leads to repentance rather than flows

(Continued on page)



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### ATTENTION! 150,000!

#### A Great Company.

There are approximately one hundred and fifty thousand white Baptists in Mississippi. That is more people than the United States government has men in its standing army, more than the whole nation considers an adequate force for preservation of order, maintaining its honor and defense against emergencies that might arise in any part of the world. Any business or commercial agency would account itself equipped for a world-big business with such a force of agents as this. These people have announced their allegiance to the Great King and by the act of baptism have expressed their enlistment for service. A sacrament was the oath the Roman soldier took when he enlisted and in that sense baptism is a sacrament. If you count with these all the other white Baptists in the South, you have an army such as no government or Commander ever put in the field. What may we not do if we will. But we are not merely a Great Company, we have

#### A Great Task.

We have a definite object to attain, and there is

no misunderstanding what we are to do. God's Command is before us; His vows are upon us. It is our work to make disciples of all nations; to make the kingdom of the world to become the Kingdom of God and His Anointed. It contemplates and demands the reaching of every man on earth with the gospel and making a radical change in his nature, in every part of his being. He says "Behold I make all things new." No such world-big, heaven-high, eternity-making task was conceived by man. God's estimate of his people may be measured by the work He has given them to do. Look at it and see what our Father thinks of us.

#### A Great Opportunity.

Our generation has come to the opportunity of the ages. May the Lord open our eyes to see it and strengthen our hands to seize it. The world is in a period of rapid transition. It is difficult for us to grasp the magnitude of it. The disturbances in the many countries, political and economic, the uneasiness in finance and diplomacy are but the birth pangs of a world in travail. What it will bring forth in the near future cannot be foreseen. The Christian has nothing to fear but everything to do. It will make any earnest Christian tremble and rejoice.

#### Great Organization.

To meet this opportunity there is need of the most thorough organization we have ever had. The most common and striking figure the New Testament employs to portray Christian activity, is that of warfare, there being constant reference to military duties, qualities and equipment. But no battle can be fought by men as separate units. There must be co-operation. They must move together. The best army of the ancients was that of the Romans and their very name for it meant drilled. To be drilled is to know how to do the same thing at the same time and do it right. We must get together, stay together and work together in this business of winning a world for Christ. There are signs of this being done in Mississippi now more than ever in our history. The Baptists of Central Association are going to make a thorough church to church campaign beginning the middle of April. The Vice-Presidents for Home and Foreign Missions are arranging for co-operation of all the churches in an educational campaign before the Convention in May. But the final purpose of organization is to reach and enlist and train the individual, to bring him to his greatest efficiency. Let us keep this before us, as God's plan of financing the work, "On the first day of the week let each one of you lay by in store as God has prospered him."

#### Credentials of the Christ.

When an ambassador or special representative goes out with a commission from his government, he must carry the testimonials of his office to give authority to his acts. Jesus came from heaven to earth to deal with the problem of sin and brought with Him the evidence of His divine commission. The special mission on which He was sent had to do with the question of sin. He was the Father's envoy, and repeatedly said that it was sin that made His coming necessary. This is the most serious problem that has ever been in the world and the Pharisees were right in believing that God alone could deal with it. So when the paralytic was brought to Jesus to be treated, and all others saw only and thought only of his physical infirmity, Jesus looked through all this and went straight to the great objective and put His hand upon the man's sin.

But is He merely juggling with words when He says "Thy sins are forgiven thee." "Who is this that forgiveth sins?" His answer is "That ye may know that the Son of Man has authority on earth to forgive sins (He says to the paralytic) 'Arise, take up thy bed and go to thy house.' These are His Credentials. The proof of His Commission is not simply His ability to work a miracle, for that the Devil can do; but is His attention to the bodily needs of their poor man, the healing of the man and restoring him to perfect soundness. Jesus ad- duces His care of the body as proof of His power to cure the soul. He never wrought a miracle to show simply His power, but to produce a moral effect or to supply a physical need. Much the larger part of his miracles was to minister to the bodily needs of men. The true religion is that which can deal successfully with sin, and our Lord gives as the evidence that He has authority to forgive sins that He raised up this sick man. There is no doubt that the world would give more heed to our gospel of forgiveness and salvation from sin if we too paid more attention to the care of the sick and made a business of ministering to the relief of their bodily suffering. The woman in any community who does most help the sick, and nurse them back to health is the one who will inspire most confidence in the genuineness of her religion. The denomination that does most work of this kind by means of its hospitals for the sick will command the most hearty assent to and faith in the truth which it teaches. If these things are the Credentials of the Christ they are also of the Christian. If we as Baptists wince at the application of this test, let us remedy our shortcoming and do the works of our Father. Then we can boldly say with our Lord, if we do not the works of the Father, be-

lieve us not. We cannot be surprised but ought to remove the cause if now and then we hear of some man in Mississippi who was reared in a Baptist family going over bag and baggage to the Roman Catholics, and then turning to a broken hearted mother to say he believes in the religion that takes care of the sick and brings them to health. This is what we are now seeking to remedy in building our Baptist Hospitals in Memphis and in Jackson. We can't build too many of them nor build them too fast.

#### A GOOD PLAN FOR COUNTRY CHURCHES

A few years ago I offered to give an ear of Mose- by corn to any one who would plant it and give the worth of the proceeds to Missions, with the privilege of keeping the corn for seed. As a result, there were 150 bushels of corn reported, which turned \$75.00 into the Mission Fund. The next year I secured 300 lbs. of fine cotton seed and put them up in three pound packages. These were distributed with the understanding that the proceeds of the LINT only would be turned into our Board, the party keeping the SEED. I offered a prize for the largest yield. The man that won the prize sent in \$9.50. Some people made sport of the plan, but they were of the class that gave nothing. Out of the hundred who took the packages, twenty-five for some cause made no report; but from those who did report I received \$256.00 for Missions, and this was in addition to the regular contributions. In the campaign that is before us, I am trying to induce as many as will among the country churches to take a plot of ground, an ear of corn or a few pounds of cotton seed, and turn the proceeds into our Mission Funds next fall.

W. E. BERRY.

BLUE MOUNTAIN, MISS.

(Continued from page 9)

from it. Repentance is the first condition of forgiveness. But it is impossible to bring this change upon one's self, and this act is repeatedly said to be stimulated by the initiative of God Himself." While I do not agree entirely with this definition it is valuable in that it gives a clear cut definition of the Greek word. Of course he proceeded to read into it a meaning the word does not carry, but that is only the popular notion, but still he does not identify sorrow with repentance: yet he takes the strange position that godly sorrow leads to repentance.

The Scripture way to set forth this idea is found in 2 Cor. 7:10. "For godly sorrow worketh repentance to salvation not to be repented of" I think

(Concluded on page 16)



By G. W. Eichberger.

The Anti-Saloon League has been pressing certain bills through the Legislature for all there was in it.

One bill has run the gauntlet and is now up to the Governor. It is the bill, enforcing the work farm for second offense for selling liquor, and compelling the penitentiary sentence from one to three years for the third offense.

The following bills passed the senate committee on temperance, passed the senate and passed the house committee on liquor traffic and are now lodged in the house awaiting a chance to be voted on:

1.—A bill to appropriate one-third of the fines collected from liquor sellers to the use of procuring evidence against other liquor law violators.

2.—A bill giving the Chancellor concurrent jurisdiction with the circuit court in liquor violations.

2.—A bill amending the law so as to hold the agent responsible as well as owner, who rents buildings for illegitimate purposes.

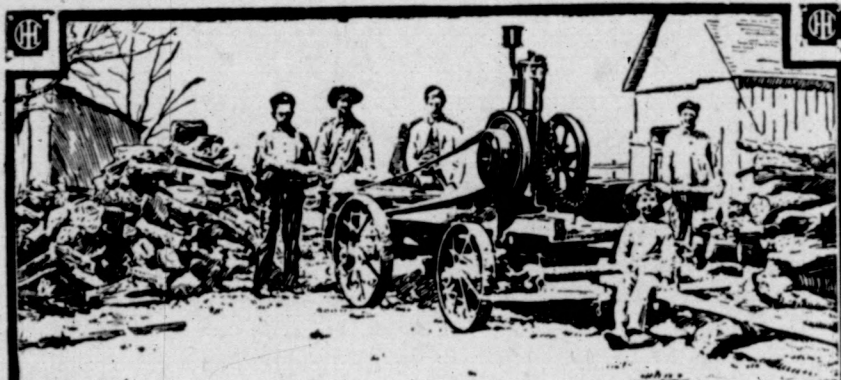
4.—A bill revoking the charter of clubs that permit liquors sold therein.

Dr. E. A. Rowan is chairman of temperance committee in the senate and Mr. Tate chairman of same in the house.

The chief trouble is getting bills called up through the steering committee, who have the say so as to what bills are considered, as the ways and means committee have the right of way.

The alcohol bill which passed the senate 22 to 19 was blocked by a motion of the opposition to reconsider. There it sleeps at this moment.

Five senators who voted for it have changed, and say they will vote against it if it again comes to a vote.



## Let an IHC Engine Save You Hours of Drudgery

WHY should you waste hours of valuable time sawing wood, pumping water, shelling corn, or turning a grindstone by hand when a few cents' worth of gasoline in an IHC engine will do it all and let you use your time for important, profitable work? An IHC gasoline engine will furnish cheap, steady, dependable power for running the pump, woodsaw, feed grinder, corn sheller, grindstone, emery wheel, cream separator, churn, washing machine, wringer, etc. It furnishes power to sharpen plows and disks, light the farm buildings, and do many other kinds of work.

## IHC Gasoline Engines

have a well-deserved reputation for reliability and durability. They are simple. They are economical of fuel. From every point of view an IHC engine is the most satisfactory engine you could buy.

They are made in all styles, vertical and horizontal, portable and stationary, air and water-cooled, in sizes from 1 to 50-H.P., to operate on gas, gasoline, naphtha, kerosene, distillate, or alcohol. Gasoline and kerosene tractors, 12 to 45-H.P. Sawing, pumping, spraying, grinding outfits, etc. The IHC local dealer will show you the engine and explain its good points. For catalogues and full information, see him, or write

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The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. If you have any worthy questions concerning soils, crops, land drainage, irrigation, fertilizer, etc., make your inquiries specific and send them to IHC Service Bureau, Harvester Building, Chicago, U.S.A.



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This remarkable strain of seed is the result of years of careful selection and breeding. We have a limited supply of Three-Bale this season—order early to be sure of shipment. Price per lb., 50c; 8 lbs. \$1.25 postpaid; by freight or express collect, peck \$1.00; bushel \$3.50.

Write for Free Copy of Our Catalog—containing everything for the Southern farm and garden. It contains many valuable suggestions regarding culture, etc.

Georgia Seed Store, 16 3d St., Macon, Ga.



If it should pass the senate, the house will probably kill it.

The Anti-Saloon League sent out over four hundred letters to the people apprising them of the nature of the bill—that it is not wood alcohol but Ethyl, which can be drunk like whiskey when diluted. The people wrote to their legislators. That settled it.

A bill has been introduced giving the Governor power to remove derelict officials who alian themselves with liquor sellers.

Thursday, April 11—Calvary Church, Vicksburg, Evening Service.

Friday, April 12—Antioch, 10 a. m. and 1:30 p. m.

Friday, April 12—Calvary Church, 7:30 p. m.

Saturday, April 13—Beniah, 10 a. m. and 1:30 p. m.

Sunday, April 14—Lula, 10 a. m. and 1:30 p. m.

Sunday, April 14—Clinton, 7:30 p. m.

Monday, April 15—New Salem, 10 a. m. and 1:30 p. m.

Monday, April 15—Mt. Pisgah, 7:30 p. m.

Tuesday, April 16—Mt. Pisgah, 10 a. m. and 1:30 p. m.

Tuesday, April 16—Flora, 7:30 p. m.

Wednesday, April 17—Flora, 10 a. m. and 1:30 p. m.

Wednesday, April 17—Benton, 7:30 p. m.

Thursday, April 18—Ogden, 10 a. m. and 1:30 p. m.

Friday, April 19—Hebron, 10 a. m. and 1:30 p. m.

Saturday, April 20—Satartia, 10 a. m. and 1:30 p. m.

Sunday, April 21—Anding and Concord, 10 a. m., 1:30 p. m. and 7:30 p. m.

Monday, April 22—Providence, 10 a. m. and 1:30 p. m.

Monday, April 22—Yazoo City, 7:30 p. m.

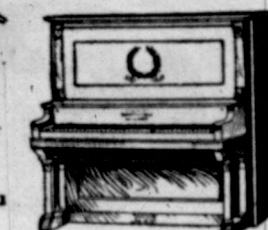
Tuesday, April 23—Rocky Springs, 10 a. m. and 1:30 p. m.

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at my expense. I offer the easiest possible payment terms, a small amount down and monthly, quarterly, semi-annual or annual payments. I have information that every prospective piano buyer should know. Fill out coupon below and mail it to us today. Get Free our booklet of 50 Famous Songs.

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Tuesday, April 23—Yazoo City, 7:30 p. m.

Wednesday, April 24—Carter, 10 a. m. and 1:30 p. m.

Thursday, April 25—Unity, 10 a. m. and 1:30 p. m.

Friday, April 25—Bethlehem, 10 a. m. and 1:30 p. m.

Saturday, April 27—Baptist Orphanage, 7:30 p. m.

Sunday, April 28—Canton, 10 a. m. and 1:30 p. m. and 7:30 p. m.

Monday, April 29—Madison Station, 10 a. m. and 1:30 p. m.

Monday, April 29—Terry, 7:30 p. m.

Tuesday, April 30—Bethesda, 10 a. m. and 1:30 p. m.

Tuesday, April 30—Terry, 7:30 p. m.

Wednesday, May 1—Palestine, 10 a. m. and 1:30 p. m.

Wednesday, May 1—Raymond, 7:30 p. m.

Thursday, May 2—Raymond, 10 a. m. and 1:30 p. m.

Thursday, May 2—Learned, 7:30 p. m.

Friday, May 3—Salem, 10 a. m. and 1:30 p. m.

Friday, May 3—Learned, 7:30 p. m.

Saturday, May 4—Chapel Hill, 10 a. m. and 1:30 p. m.

Sunday, May 5—Utica, 10 a. m. and 1:30 p. m. and 7:30 p. m.

Monday, May 6—Reganton, 10 a. m. and 1:30 p. m.

Monday, May 6—First Church, Jackson, 7:30 p. m.

Tuesday, May 7—Edwards, 10 a. m. and 1:30 p. m.

Tuesday, May 7—Second Church and Griffith Memorial, Jackson, 7:30 p. m.

Wednesday, May 8—Brandon, 10 a. m. and 1:30 p. m. and 7:30 p. m.

## CHURCH BELLS SCHOOL

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ESTABLISHED 1858  
THE C. S. BELL CO., HILLSBORO, OHIO

Germes of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking HILL'S SERRAVALLE and thus fortify your whole body and prevent illness.



## Gulf-Coast Notes.

Gulfport, being the gateway to Panama, and the only deep water harbor in Mississippi, is one of the most important towns in our state for Evangelistic work. The Baptist denomination is one of the strongest of the place, but few have ever awakened to their possibilities in missionary lines. Our new pastor, Bro. J. B. Leavell, has been preaching powerful, soul-stirring sermons for weeks, and seems to have prepared the way for a great religious revival.

On last Sabbath morning, the pastor's brother, Dr. George W. Leavell, delivered a lecture in the first Baptist Church of Gulfport, which was attended by an immense audience. In the simplest language he told of his call to Foreign Fields while a student of the University of Mississippi in '94. He was attending a convention of the Y. M. C. A. in Nashville, Tennessee. He resisted this impression, and after completing the literary course in this University decided to study Medicine. He entered the Louisville Medical College, and for several years did faithful work in the study of his chosen profession. During the Christmas Holidays, a year before he was to graduate, he attended another Y. M. C. A. Convention, this time at Rochester, N. Y. Here the call to give his life to Missions was so strong that he could no longer mistake it; yet he kept his impressions to himself, and was thoroughly miserable.

Dr. Leavell received his M. D. degree, and for six months practiced Medicine in the city of Louisville, having a flattering patronage. But ever in his mind remained the call to Foreign Mission Fields, and he could have no peace. At last he decided to return to home in Oxford, Mississippi, and talk the matter over with his mother. In packing his

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runk he found a pamphlet which had been given him while he was in Rochester, and he had failed to read. It was a strong plea for Foreign Missions. After a careful reading he determined to offer his services as a medical missionary to the Foreign Mission Board at Richmond. He was accepted for this work, and will leave in a short time for South China. His heart and soul are filled with zeal for his great

call, and he is happy in answering the Lord's call.

Dr. Leavell made a statement of the number of practicing physician in the United States, one to every six hundred citizens, and compared our own enlightened land with China, where there is one Medical Missionary to every two million people. His graphic picture of the needs of China thrilled every listener.

When the great sermon closed, Pastor Leavell arose and said that it was the great desire of his heart to have the church support a Foreign Missionary. Although other churches, to pay Dr. Leavell's salary he would rejoice to have the Gulfport church assume that responsibility. He proposed giving, individually, sixty dollars of the amount required for a Medical Missionary's salary and asked the church to consider the matter and decide what they could do. A man in the audience, who works for a modest salary arose and said he would give one hundred dollars a year towards this special missionary fund. There followed eager responses from others, some giving sixty, and others a hundred dollars, within a few minutes almost the entire amount had been pledged. A brother rose and begged that remainder of the amount be left to be filled out by those who could not afford to give such large amounts. The request met with favor, and the audience dispersed, filled as never before, with a desire to forge to the front in Mission work.

At the close of Bro. Leavell's earnest sermon that evening, two came forward for membership, when the doors of the church were opened. Both stated that the influence of the morning service caused them to seek and find salvation.

Upon inquiry, the pastor found that it was the desire of the church to hold an evening ser-

vice throughout the week. This means, we believe, the beginning of a great religious revival in Gulfport. May God's people all over the state pray for us.

J. N. S.

Aberdeen, Miss.

March 11, 1912.

Dear Bro. Lipsey: When one writes of his own work it is so often interpreted that he is advertising himself that I seldom write. But I hope it will help some other church to read about the Aberdeen mission collection. For more than a month we had been planning for it. All of our mid week services were devoted to a study of and prayer for mission. The morning sermons were devoted to different phases of the subject. March 10, was announced as Rally Day in all services. It was advertised in the local papers and by special bulletins.

Yesterday was the time. The women societies had studied the subject and made their pledges. The Sunday School took up the subject by classes and made theirs. An interesting rivalry developed. The 11 o'clock hour came. The Pastor had prayed for \$400.00 for Home and Foreign Missions. Last year the Church gave \$237.87, we felt that a great hour was upon us. One does not often have this feeling. After the sermon amounts were announced from the societies and the Sunday School classes. Then for the first time the pastor had the courage to say he had prayed for \$400.00. Dear Bro. Brown modestly stated that after prayer and consultation with his family he had decided to give one hundred dollars. Then came the pledges, slow at first, but gaining in rapidity until there was a long pause. It seemed that we had finished. Some one said "Ten more would make the \$400.00" It had come so

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J. T. Kimbro, Merchant, Arlington, Ala.,

writes: "I used both your Cotton and Corn Guano and High-grade Phosphate this season with good results, and not a single complaint from my customers."

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We invite merchants and farmers to write us for descriptive booklets giving analyses and valuable information.



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Cotton Plants must be supplied with all needed elements of plant food as growth unfolds wants. These Fertilizers should be put in the ground before planting, of course, and frequent applications of Virginia-Carolina Fertilizers or Top Dresser should be made during the growing period of the plants. Thus, when the plants grow stronger—demanding more food—the food is right there in the soil, ready to be taken up and used by the plants.

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Norfolk, Va.	Baltimore, Md.
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Savannah, Ga.	Montgomery, Ala.
Columbia, S. C.	Memphis, Tenn.
Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.







quickly that we hardly thought it had reached three hundred. The pastor asked if he must close without that ten dollars. Then it started and ran too fast to be counted but we knew we had \$400.00 and were satisfied to close. We stood and sang the doxology, and it sounded well, but notes were coming to the desk. He read them and lifted his hand to pronounce the benediction. Two or three more announced their subscriptions.

When the crowd had gone we found that \$417.00 had been subscribed. Those who did not attend this service are almost certain to make it \$450.00 and we have wondered if they could not be induced to make it \$500.00. This is the best the Church has ever done and while it is not much we are proud of it because it comes as a result of sacrifice and prayer.

Theodore W. Gayer.

(Concluded from page 11)

this author misapplies this Scripture. To my mind it is clear that this repentance and sorrow is that of the Christian, Paul is addressing Christians. Godly sorrow is a sorrow according to God, because of salvation (eis) leads to repentance. Each Christian repents every day and is sorry for sin, because he is saved. Vincent observes, "Paul's words strike effectively at the popular identification of sorrow with repentance." Lupe is the word for sorrow. Metanoia the word for repentance.

Vincent says: "Metanoia (repentance) is, therefore primarily, an after thought, different from the former thought; then a change

of mind which is sues in regret and in change of conduct. These latter ideas, however, have been imported into the word by scriptural usage, and do not lie in its etymologically nor by primary usage. Sorrow is not as is popularly conceived, the primary or the foremost notion of the word."

Repentance is toward God. It is thinking on God. Thought on God and His law, and our attitude toward God and law is repentance. It is a matter of mind and judgment. I see myself condemned by that law; and I stand very much in the same attitude of the criminal at the bar of justice, when the Judge pronounces

sentence, trembling he sees the justness of the penalty and dreads the consequence, which at that time seems inevitable. At first he cannot be said to be sorry for his conduct, for where there is no love, there can be no sorrow, and law contains no love. But the moment he turns, in his desperation as the last hope, to Christ for pardon and is assured that faith in him has secured salvation, love is awakened, and ever after that, when there is sin, he is sorry for it with a Godly sorrow.

W. A. JORDAN.

Starkville, Miss., Mar. 14, '12

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Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman.  
I know woman's sufferings.  
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I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedsily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address  
MRS. M. SUMMERS, Box 232 • South Bend, Ind., U. S. A.

### "Taffy."

It is human to enjoy seeing good things said about yourself (Now don't say you don't, for you do); but to the point.

What is the difference between "taffy and lying"? If a man has done his best and deserves that something good be said about him, say it, if he dies you are sure to say it then.

A man that will let a little "write-up" turn his head—well, he is a big fool to start with, and the sooner you get rid of him the better.

Shall never forget while in

Mississippi College a boy won a gold medal, and one of his classmates said, "Billy don't let it turn your head" and Billy replied "No danger the Lord did it." If we ever do anything in this world we must remember to whom to give the Glory.

May the Lord Bless Bro. Bailey, who has done so nobly, and May He Richly Bless Bro's. Lipsey and Parker.

Yours for truth and not taffy.  
W. E. Farr.

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## Women's Missionary Union.

MRS. T. J. BAILEY, Editor..... Jackson, Miss.  
(Direct all communications for this Department to Mrs. T. S. Bailey)  
MRS. W. S. SMITH, Meridian---Sunbeam and Royal Ambassador  
Leader for Mississippi.

MRS. MARTIN BALL, Winona---Y. W. W. A. Leader for Mississippi.

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MRS. W. R. WOODS..... Meridian, Miss.  
(All Societies of the State should send quarterly reports to Mrs. W. R. Woods, but all money should be sent to A. V. Rowe, Jackson Miss.)

## To the Members of W. M. U. Central Association.

My Dear Sisters:

I am not going to say how many or how few reports were sent to me at the close of the last quarter; let that be a little secret between me and the ladies of the Central Committee, but I do want to ask an improvement in this respect for the present quarter, ending March 31st. There are many things to occupy our time—dinner to cook, chickens to feed, garden to look after, spring sewing to do, but let not this other important duty be left undone, the sending of your quarterly report next week, if possible. "The King's business requires haste." The reports are necessary to a proper understanding of the conditions of our mission work, and a corresponding mapping out of plans for the future. Let me hear from every one of our twenty-five societies. With love,

Your friend,  
JULIA T. LIPSEY,  
V. P. for Central Association.

### West Point.

An interested sister from West Point, writes:

DEAR MRS. BAILEY:

It is with much pleasure I read

the Woman's page in the Record every week. I have just read in the current issue, the report of the W. M. U., for the quarter ending Jan. 1, '12, and find that the Frontier box sent by the West Point W. M. U. is not reported. In December this society sent a box to Missionary Gresham, Bokoshe, Oklahoma, valued at \$101.85. This omission occurred through an oversight of mine in sending report to Mrs. Woods. I am writing her, explaining it, and trust it will not be too late for her to include it in her report for the year.

Our Society is working with much enthusiasm. In December we sent this Frontier box, valued at \$101.85. Our Christmas Offering for China amounted to \$100, and in February we sent \$5.00 to the Foreign Mission Board, and \$5.00 as the first payment on the amount pledged to the European College Fund.

A canvass of the membership of the W. M. U. resulted in many subscriptions to the Home Field, the Foreign Mission Journal and Our Mission Fields."

A Good Sister writes:

"My heart is in the work, and

## Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

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If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

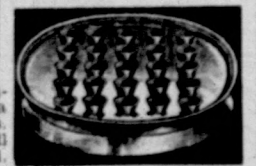
He will also mail you five days free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address, and the booklet and free trial package will be mailed you immediately.

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I want to thank you, Mrs. Bailey, for the good work you are doing the Record. I wish I could be of some service to you. You have my prayers though.

She is helping splendidly.



## Educational Department.

### Prof. Johnson Accepts.

I have accepted the presidency of the Mississippi Woman's College. The one feature of this which gives me pain is, that to do so I must leave Mississippi College. Only one who has been connected with Mississippi College a number of years and has felt in his heart the splendid spirit which characterizes that institution, can appreciate the many pangs which such a step must cause. To leave Clinton with its progressive citizens, to be separated from my father, mother and sisters, these things can but bring regret. To leave Dr. Provine, than whom I never had a better friend, to leave the noble faculty by whose association I have been honored, to leave the splendid body of 425 young men, these things are indeed misfortunes. It seems almost a superfluity to say that I shall be as true to Mississippi College in the future as I have been in the past. But not forgetting, but inspired by the things that are behind, I press onward. It is a matter of great rejoicing to me that my work is still in Mississippi, is still in the cause of education, is still for the great denomination of Baptists. Believing that God has foreordained a great Baptist college at Hattiesburg, believing that His hand is leading me and will guide me in the future, I dedicate myself and whatever ability, energy and experience I may have to the Christian education of women. Backed by the aggressive citizenship of Hattiesburg and by a most intensely loyal and enthusiastic board of trustees, the Mississippi Woman's College shall accomplish wonderful things for the Master's kingdom if its owners, the

Baptists of Mississippi, shall manifest that pride in the training of their daughters which they have shown in the education of their sons.

J. L. JOHNSON, Jr.,  
Clinton, Miss.

Louisville, Ky., Mar. 9, '12.

Dear Brother:

Will you please publish the following announcement and oblige. Yours sincerely,

E. Y. MULLINS,  
President.

### The Gay and Evangelistic Lectures at the Seminary.

An arrangement has been made for the lectures on the Julius Brown Gay Foundation and the Lectures on Evangelism at the Southern Baptist Theological Seminary to be given during the present session the same week. The dates arranged for the Gay Lectures are April 1, 2, 3, 4 and 5. The lecturer on the Gay Foundation this year is Rev. Samuel Angus, Ph. D., of Scotland. Dr. Angus is a scholar of the first rank, and his lectures are looked forward to with a great deal of pleasure. His theme will have to do with the New Testament and especially with New Testament Greek. His lectures will be given at 3 o'clock p. m. on the above mentioned dates.

During the same week, from 10 to 11 a. m., the lectures on Evangelism will be delivered by Rev. A. J. Barton, D.D., of Waco, Texas, on Tuesday, Wednesday and Thursday, April 2, 3 and 4.

These two courses will be notably interesting and profitable, and of course we shall rejoice to welcome to the Seminary all visitors who wish to hear these lectures.

E. Y. MULLINS.

### She Stayed In Bed.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad, I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purley vegetable, Mild, but certain in action. Try it.

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### Teachers and School Boards

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## News In The Circle.

By MARTIN BALL.

The Baptists in Florida are having a hard time settling their paper question. The Witness belongs to the State Convention, and it has been leased for several years, but has not been successful. A committee, with Dr. W. A. Hobson, of Jacksonville, chairman, recommended to the Convention at Ocala that it be sold.

The State Board of Missions of the Florida Convention will meet this week to settle two questions. The election of a secretary to take the place of Dr.

Rogers, who succeeds the lamented Tribble as President of Columbia College; and to make some disposition of the Baptist Witness.

Our Methodist brethren are making commendable progress in building their Tri-State Hospital in Memphis! A lot has been secured in the neighborhood of the Baptist Hospital, for which they paid \$16,000, and agents are busy gathering funds. They meet with good success everywhere.

Dr. Geo. W. McDaniel says of Pastor T. W. O'Kelley, of the First Church Charlotte, N. C.: "He preaches with the swing of a Georgia evangelist and the fire of a North Carolina mountaineer combined." We knew he was good, but didn't know he was all that.

At the close of the morning service last Sunday, Rev. David Philips, pastor of Cool Springs Church, dropped and died before anyone could get to him. He had been pastor at Cool Springs for many years. Everybody loved him.

The Twenty-Second and Walnut Street Church, Louisville, Ky., has secured the services of Rev. Wallace Wear, of Kevil, Ky., as supply until a successor to Rev. M. E. Dodd can be secured. Dr. Dodd goes to the First Church Shreveport, La.

It is announced that all the time of Missionary G. P. Bostick is engaged till the meeting of the S. B. Convention. He is working for the Foreign Mission Board. His brother, Rev. W. D. Bostick, reached San Francisco Feb. 29, and his services can be had for some work in the interest of Foreign Missions.

\* The Fifth Sunday Meeting of the Yazoo Association will be held at Coila March 29-31. All messengers and visitors will be met at Carrollton Friday afternoon. Send your name to G. A. Oliver for entertainment.

The Alabama Baptist says: "Yale University recently paid \$700,000 for a baseball park to provide a place for undergraduates to play baseball." How much better it would have been to invest that money so it would bring in an income to spread the Gospel or feed and clothe the poor and unfortunate.

All our pastors should attend the S. B. Convention. It broadens his vision and gives him inspiration that he can get nowhere else. Let the churches begin to arrange for him. Put the money in his hands—and if he needs it, a new suit—and tell him to go. How easy it would be for four churches to provide this. See to it, brother.





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W. T. Hegman & Son, Yazoo City.

Send all your orders for Books and Printing to The Baptist Record.



## Sunday School Department



### The King and His Kingdom.

FASTING AND FEASTING.

Lesson XII

Mark 2:13-22

March 24

GOLDEN TEXT: I came not to call the righteous, but sinners.

After healing the paralytic mentioned in last Sunday's lesson, Jesus went out of Capernaum to the sea-side and taught the people just as he had done that day when he called the first four disciples. Some time in passing he saw a publican named Levi sitting at his desk. Him he called to follow him as one of his disciples. This he did at once, and later on he invited Jesus to his home to a feast to meet a number of his friends. This lesson tells of the feast and of the lessons of Jesus in regard to feasting and fasting.

The time of the lesson was perhaps the summer of 28, and the place the lake shore at Capernaum and a home in Capernaum.

Where do we find Jesus in the beginning of this lesson?

Who followed him? for what purpose?

Whom did he see in passing?

What other name is Levi known by? (Matthew.)

What was Levi's business?

What was a publican? (A tax-gatherer who collected tribute for the Roman Government. They were usually of the lowest class of Jews and were held in disgust by respectable Jews. Often they made fortunes by their business, for they added to the regular amount demanded by the Government such sums as they pleased, and held this surplus for themselves. All publicans, however, were not of this low, thieving class, though all of them were held in disrepute by their brethren.)

To which class of publicans did Levi probably belong?

What did Jesus say to Levi?

How and when did Levi obey?

Later on, how did Levi honor Jesus?

Who else attended this feast?

Who criticized Jesus for attending the feast?

Who were the Pharisees? (The

strict religionists, who claimed they kept the Law.)

How did they happen to be at the feast as lookers-on? (They seem to have come uninvited; this was allowable at a great feast.)

Was it against their law to eat and drink with sinners?

How did Jesus answer them? (V. 17.)

What did he mean by this?

On what principle did Jesus mingle with sinners?

Did he dine with sinners for social reasons only?

What did he give as the reason of his coming?

Could sinners love and desire Jesus unless they heard him?

What is fasting?

How often did strict Jews fast? (Every Monday and Thursday, and other special days.)

Why did not Jesus fast?

What question was asked Jesus in regard to fasting?

How did he reply?

Did he lay down a general principle, and if so what was it?

What is meant by verses 21 and 22? ("The garment of Christ is all new, not a blending of old forms and new observances. To find the complete conception of the church of Jesus Christ there is no need to go out of the New Testament.") Seek further answers.

Do you possess religion or does religion possess you?

What is the difference?

Do you do anything for the sake of being religious?

Does Jesus judge us by what we are or by our profession?

How does the world judge?

As a rule, do we look beyond the outward appearance or present motive?

What was Matthew's greatest service to the cause of Christ?

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What do we learn from his immediate obedience?

What reason have we to believe he obeyed cheerfully?

Are men called today to give up wrong occupations for right ones?

How far are we right in mingling with bad people?

Was it Matthew's fitness or his willingness that made him a fit follower?

Have you ever been placed where you were ashamed of your old friend?

Has our church a mission to the outcast?

What are some difficulties in the way of performing it?

Where is our church failing in it?

What are some of the limits of religious tolerance?

Are we too tolerant today, or are we the reverse?

Jesus has been called an innovator; what is an innovator?

Can you name some others who were religious innovators?

Are all religious innovators benefactors of mankind?

Give your reason for your answer?

"Jesus' method was not that of revolution, but evolution. His innovations were, in effect, leaven hidden in the meal, not dynamite placed under the old structure. Perhaps there is nothing more characteristic of Jesus as an innovator than his wise tact and consummate skill."

#### Primary Methods.

Seven minutes! Seven minutes, I hear, is the time allotted for one to tell of 25 years' work in the Primary Department. Well, if there be truth in the saying of the Good Book (and I know there is), "out of the fulness of heart the mouth will speak." To those who know my work it is unnecessary; but to those who do not I will say that I LOVE MY WORK. I have thrown my whole life into my work. I have about one hundred on my roll, and average on clear Sundays 78 to 80, cloudy Sundays 40 to 50. A good attendance, I think you will all concede, when we stop to consider the little ailments attending children ranging in age from two years to nine. I exact and expect my children to be able before I promote them to know the 23rd Psalm, Lord's Prayer, the Ten Commandments, Beatitudes, Catechism, and each response to the roll call with a Bible verse.

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I seat them so that no two restless, impatient children will be together. I know each child, study its temperament, know its parents and something of its home life. If one of my little ones is absent I find out what has kept it; if sick, I go to see it. I vary my way of teaching; sometimes I ask a child to hear the lesson. If I find any one of them has done wrong, I talk kindly, always impressing the sorrow of the loving Christ over a little one who has erred, and how He forgives. Then of course I must forget and forgive the offender.

I have never been absent in my 25 years' service in the Primary Department more than 12 times, counting sickness and absence from town; then substituted a teacher.

At the present time, or at least, for some little time past, we have no cradle roll. A few years ago we had one and found it a very beautiful service and custom; but owing to the fact that we could get no suitable person to take charge of it we could not keep it up. But now we have been fortunate in our selection, a young mother, Mrs. Norman Alford; with her own dear baby heading the roll we expect to have fine results.

Last year my room paid \$108.00, \$12.00 to the Orphans' Home. My little ones have always been self-supporting, paying for all the literature they use, and often helping the other classes. I have tried faithfully to instill in them the habit of giving. I do not believe in, for instance if a family is poor and have five children, give only one nickel. I say, have the nickel changed and let each little one know the joy of putting out its little hand and dropping its penny in the envelope.

An amusing incident occurred with a little fellow about three years old. It was during the trials of moving the old church from our old lot. I talked to my little ones and got them impressed that each child must give a dollar. This little curly-locks said, "Daddy, I want a dollar to help move the church." Daddy said, "O, son, they are not ready to move the church yet." The little fellow said, "Yes, they are, Daddy; Mrs. Hibbert is going to push it until she moves it." My little ones have faith in me.

Obedience I have exacted by kindness, watching their different natures.

Then—well, they must mind me.

I suppose some of you know a primary teacher must dry the falling tear and at times take the place of Nurse. As I said, these duties—and sometimes trials—have been a pleasure to me; for my whole heart has been in my work. But to the one who has never tried it and is thinking of taking up primary work in the Sunday School, I will say the way will be hard and unsuccessful unless one starts out and holds out with patience and your thorny places covered with constant prayer and eternal vigilance and a steadfast faith in the power of One who never fails.

MRS. S. HIBBERT.

#### Jouanet's FROST PROOF CABBAGE PLANTS

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#### CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs, of Atlanta, is a fair sample of the commendatory letters that are being received by Ludden & Bates relative to The Record Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with Club Piano recently purchased from you, and being a musician, believe I am in a position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano, which it was my purpose to purchase; but before closing the trade I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club and feel today that I have as good Piano as I would have had if I had purchased the other one mentioned."

For club catalogue and full particulars, address Ludden & Bates, Record Club Dept., Atlanta, Ga.

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We are leaders in uplands 1 inch-Tooie, Hites, Kings, Simpkins, Columbia; Cleveland, Keenan, 1 1/2 inch, Floradora, Allens 1 1/2 inch. Get Catalogue. N. L. WILLET SEED CO., Augusta, Georgia.

#### OBITUARY.

##### MRS. JOSEPHUS MOORE.

On March 11, 1912, Mrs. Josephus Moore passed to her reward. She leaves a husband, a number of near relatives, and a host of friends and acquaintances, to mourn her loss. She was in her 63rd year, and was a member of the Lexington Baptist Church and had been a Baptist about 40 years.

Keenly do we realize that we have lost one of our noblest characters, but we have lost her but for a while. She was pleasant in her manner, kind in her general disposition, unselfish towards others, and self-sacrificing in all her work. We submit to His will.

REV. F. H. FUNDERBUEK.

##### MRS. WILLIS FORTENBERRY.

This good woman fell on sleep at the residence of her son, Felder Fortenberry, five miles east of Tylertown, Pike County, Miss., February 29, 1912. Age, 84 years, 10 months and 21 days. She had been a Christian for years, and had attended 55 annual protracted meetings at one church without missing a meeting.

She was the widow of Elder Willis Fortenberry, the well known Baptist preacher of this section for over a half a century. He preached 43 years at one church, New Zion, twenty-five miles east of Magnolia. His picture in a large frame, hangs over the pulpit and looks down on the audience while Elder A. F. Davis, the present pastor, preaches. This faithful wife went with him to most of his appointments, and stood on the bank of the stream and looked on with joy while her husband baptized, which would number over a hundred converts at times.

She leaves five sons and one daughter, all loyal members of the Baptist Church—some of them deacons.

The funeral was largely attended by people in all the walks of life, and was conducted by Pastor Davies assisted by Elder Norvel Fortenberry and the writer, after which her body was placed to rest in the Pitman Cemetery by the grave of Uncle Willis. They were companions in life; their bodies are now companions in the grave, and their souls are companions in Heaven.

J. H. LANE.

#### RESOLUTIONS OF RESPECT.

RESOLUTIONS OF RESPECT FROM THE BROOKSVILLE BAPTIST CHURCH ON THE DEATH OF MRS. SARAH

HARPER, WHO DEPARTED THIS LIFE ON THE AFTERNOON OF JANUARY 18, 1912.

Whereas God in His infinite wisdom has called to her reward our sister, Mrs. Sarah Harper, transplanting her gentle spirit "to the home of the eternal in the heavens," we, as a church, mourn her departure, but bow submissively to the will of him who doeth all things well. Therefore, be it resolved:

First, that our church has lost a true and devoted member; one who was ever ready to do what her hands found to do for her Savior, whom she loved so well and served so long and faithfully, she being one of the charter members of this church.

Second, that we cherish her memory and imitate her Christian example, knowing that she is "safe in the arms of Jesus."

Third, that we extend to the bereaved loved ones our heart-felt sympathy, and commend them to the God of all grace and love, who has promised never to leave or forsake his own.

Fourth, that a copy of these resolutions be spread upon the minutes of our church, and copies be furnished The Record and the Noxubee County Review for publication.

LORA McMORRIES,  
E. C. HALBERT,  
J. M. CALMES.

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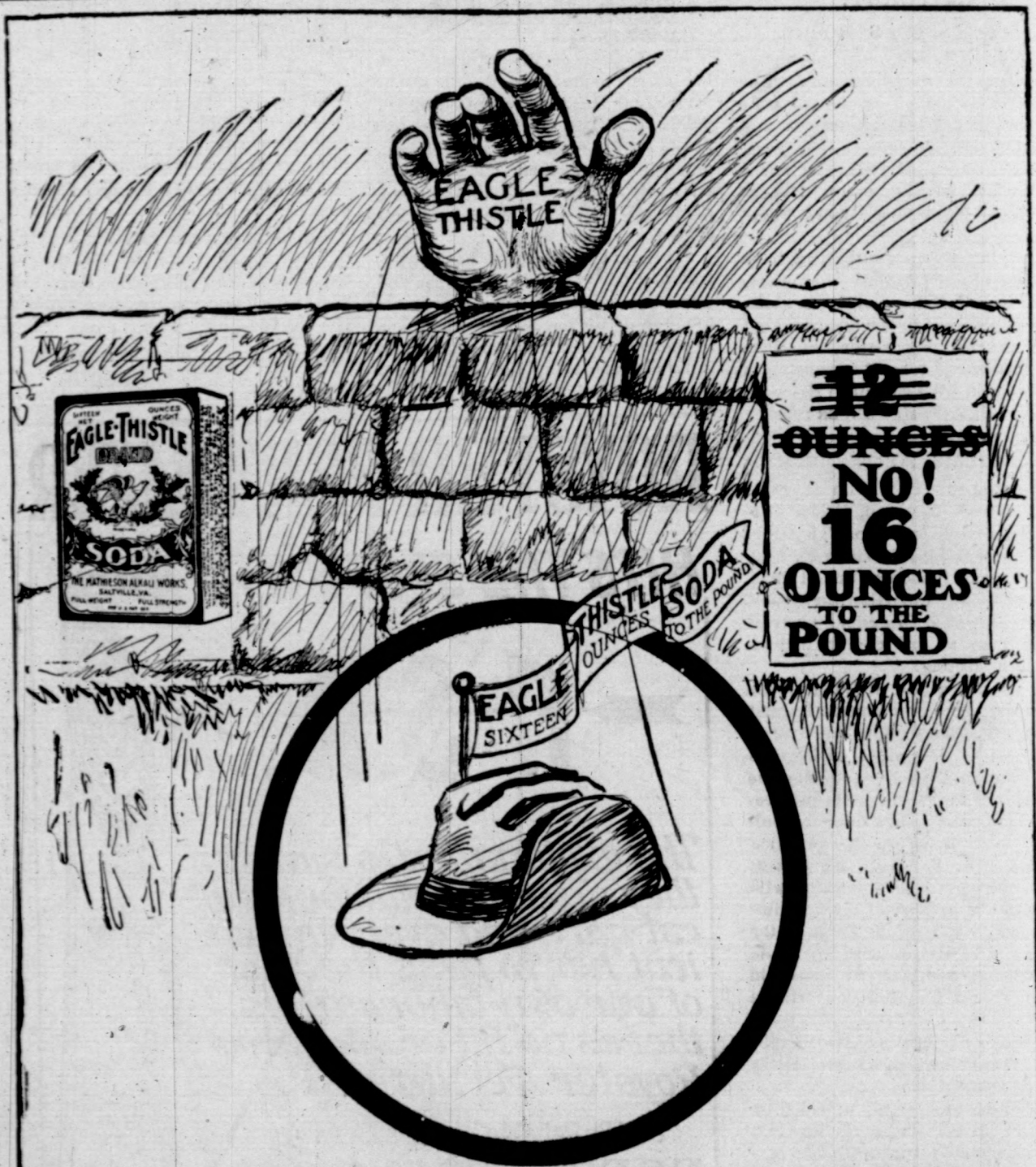
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# The Baptist Record

THY KINGDOM COME

OLD SERIES VOL. XXXVI

JACKSON, MISSISSIPPI, MARCH 28, 1912.

NEW SERIES VOL. XIV. NO. 14

Senex in The Western Recorder, while believing in the duty of public prayer, says our Lord "gave no direct command to pray aloud in public." But Paul, writing to Timothy of the public worship, says: "I will that the men pray everywhere, lifting up holy hands without wrath or doubting." It is the duty not only of some men to pray in public, but of every man in the church.

We regret to see some good brethren high in the Baptist ranks lend any sort of countenance to the sort of necromancy that believes in the receiving of communications from those who have departed this life. There was a surprising editorial in the last issue of the Baptist World along this line. It looks too much like the Witch of Endor to our way of thinking. From what we have seen personally, it is either a species of insanity or will end in that. As great a man as W. T. Stead allowed himself to be made a fool of in this way.

Paul's conception of a crank is given in 1 Timothy 6:3, when he speaks of some who are "doting (or morbid, or sick, or cranks) about questionings and strifes of words." The word crank seems to be of German origin, meaning sick, and exactly expresses the unhealthy condition of the Christian who consents not to healthful (or sound) words, "the doctrine according to godliness," but is fomenting envy, strife, railings, wranglings of men corrupted in mind and bereft of the truth. Many disturbers of the

peace of Zion are men of this type. They had rather scrap over methods or names for a year than work a week.

H. Clay Trumbull, former editor of the Sunday School Times, illustrates the difference between a thing and the name of a thing. A negro was crying on the street, "Hot mutton pies! Hot mutton pies!" A hungry stranger purchased and tasted his wares and threw it away. Then turning to the negro, said, "You rascal, this is not hot, and there is no mutton in it!" He complacently replied, "No sah, dat's jes de name of it." Whenever you hear a thing advertised as "Gospel Missions," you may be pretty sure that is simply the name of the thing. The same may be said of Christian Science and a good many isms that sound well but have a bad taste.

The Chickasahay Baptists are to have a great fifth Sunday meeting at Shubuta, Mar. 29-31; and have arranged an exceptionally good program, including stereoptican views, lectures, sermons, and special music. They will include a Laymen's Rally and an address by Prof. J. L. Johnson. Free entertainment is provided. Write Pastor Roy Chandler. These brethren have material for as good a program as could be wished.

The Sunday School Board has specially provided literature for Missionary Day, Apr. 7. The program has been arranged by our own Arthur Flake, and is intended to enlist the Sunday Schools all over the Southern Baptist Convention in mission interest and effort that day. We know of instances when the day has been made one of great joy to the churches using it and the

means of securing a good contribution to missions. If every Sunday School would use it thus there would be enough raised to support several missionaries.

Some of the brethren are troubled with disorganizers and the disgruntled who have been busy making disturbance and leading astray some of the weak ones of the flock. But we can comfort ourselves that Baptists have no monopoly of this kind of trouble, as the following story proves. A Methodist class leader was closing his long and fervent prayer, when he took a fresh start, like Paul in his letter to the Philippians because it was safe, to pray for a member of the church who was making divisions among, concluding by praying the Lord to send him down to hell. The pastor rose to protest, but the class leader defended himself by saying: "This broke up the Baptist Church, split up the Presbyterian Church and now he is about to tear our church to pieces. If the Lord should send him down to hell He would bust up the whole business."

## Signs of Promise.

"Watchman, tell of the night,  
What its signs of promise are.  
Traveler, o'er yon mountain height,  
See that glory-beaming star.  
Watchman, does its beauteous ray

Aught of joy or hope foretell?  
Traveler, yes, it brings the day,  
Promised day of Israel."

Thus the hymn-writer of the olden time sang his song of hope and joy as he watched the coming Kingdom of our Lord. Thus ever he kept in view the star that heralds the approach of the dawn of a better day. Sometimes in these sweet melodies we are forgetful of the toil, the anxiety, the sacrifice, the means necessary to



bring about the glorious advance of the Sun of Righteousness as he rises with healing in his wings to scatter the evils of the night. We look with admiration on that magnificent vision of John when he saw the angel in the heavens flying with the everlasting gospel, and almost count it an affront to suggest in the same instant that we have something to do in helping the flight of the angel. I insist that we do not stand simply as star gazers in the rising of the star that betokens the advance of the Gospel, nor ought we to stand idly by and watch the angel's flight, thinking we need not interest ourselves in helping the cause of his flight. How may I identify myself with the star? How may I find a place with the angel? Aye, that is the question with which we are all concerned if we love the Gospel, if we hasten the coming of our Lord. How He takes notice of the least that is done with this end in view,—His talk with the woman at the well, His notice of the planting of a mustard seed, His notice of the fall of a sparrow, His commendation of the two mites that slipped from the fingers of the woman while he watched them as they put their offerings into the treasury. Who doubts but that His is an ever increasing interest as He watches the progress of the gospel into all the world. He was an interested watcher when Columbia gave her \$195.00 for this purpose; He did not close His eyes when Hattiesburg Fifth Avenue laid down her \$107.75; nor when Braxton put beside it \$100.23. When Yazoo City measured her appreciation of this cause, He saw it all; and so when Sumrall came into line with \$53.00; and did He not say, I know thy works, when Duck Hill added hers with \$114.41, and when Bethesda reached out her hands with \$56.45, and Little Bahala made bow with \$100.00. Yes, yes, He was looking on; and as you gave did you see the nail prints as He held out His hands to bless you and your gifts?

Grenada First takes the lead this week with \$246.50, while Hattiesburg as a starter sends forward \$300.00. I have forwarded to Richmond \$2000.00 as this goes to press. A. V. R.

### Liver Sluggish? Go To Your Doctor

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice.

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## ..Contributed Articles..

### UNDER LAW.

The Christian is not under law, either the ritual law or the moral law, the law of Moses or any other. This Paul expresses in the widest and strongest terms, and on many occasions. The law never was the way of salvation, or a way of salvation. It was not given for that purpose. There never was but one way of salvation for lost men. Paul says that Abraham was saved in his day just like men are saved in this day—by faith. Before Christ came people were saved by faith and nobody was ever saved any other way. They believed God and it was reckoned to them for righteousness. Paul says David's experience was just like our experience. "Blessed is the man whose transgression is forgiven, to whom the Lord will not reckon sin." So that the change brought by the gospel is not a change in the way to be saved, but first of all a deliverance from the condemnation of the law. The law was against us because we were against it; we violated it and brought its curse upon us. But we were in Christ by His death delivered from the curse of the law when He became a curse for us and we accepted him as our substitute and sacrifice for sin. This was the moral law of God which every man has broken, incurring the death penalty. But Christ died for our sins according to the Scripture.

Because this is true we are no longer under law, but under grace. Somebody says then that this removes the motive to righteousness; that people will not live right if they know the law with its penalty and terrors is removed. It does indeed remove that motive and we are not under law in the sense that law is the constraining and impelling force to righteousness in our lives. But there is substituted a better motive, and a mightier one—we are not under law, but under grace; we are not forced to live right by fear but we are held in the more powerful grip of the love of God. The love of Christ constraineth us. We are no longer under bondage to fear, no longer under the law, but the law is written in our hearts. With the Psalmist we can say "thy law is my delight."

These truths may seem to be commonplace, and they ought to be, but now and then some brother

surprises us by not seeming to know them or else is not clear in stating them. A cloud between us and the sun looks black and threatening, and darkens the whole world, but in another position may be beautiful and interpret to us all the glorious colors in the sunshine. So may the terror and thunders of Sinai be changed in Christ into glorious beauty and musical harmony.

### SHAKING THE HEAVENS.

The giving of the law shook the earth; the preaching of the gospel shakes the heavens. Current events are often the best interpreters of Scripture and the newspaper furnishes a good commentary. This is true of the passage in Hebrews where quotation is made from the prophecies in Haggai and Joel. There is something beautiful, restful and assuring in the confidence which New Testament writers have that the facts and truths of the new era are the consummation and fulfillment of the old. They lived in a momentous epoch when to be living was sublime. It was their joy to look on all changes and disturbances as the movement of the "King of the ages, immortal, invisible." When great and widespread upheavals came it was the counsel of their Lord, "When these things begin to come to pass, look up and lift your heads, because your redemption draweth nigh." Every turn to them was a favorable turn if it turned the world over, yea, all the more if it turned the world over. It was the very business of the gospel and its advocates to turn the world over; not by violence, though violence would come. This condition of change the Bible calls "shaking the heavens." It means universal alteration, inward and outward, spiritual and material, individual, social, political, national, ecumenical. It affects all relations, institutions, ideas, business and religions. It is called "the regeneration," reconstruction, reformation. Paul describes the purpose of it in Eph. 1:10 to make all things head anew in Christ. This was the work of the gospel in the first century and it is its work in the twentieth.

One hundred years ago Adoniram Judson went forth with this new message to the old world. It



was the gospel of peace but it began to awaken men from a long sleep. A century of patient and persistent evangelizing has been done and today the earth and the heavens are being shaken. The grip of ignorance is being shaken loose, the cords of superstition are snapping, the despotism of centuries is crumbling, the thralldom of materialism is loosening. The trembling is felt every where and men are reforming their conceptions of life, their relation to one another, the interpretation of God's word, their politics and their systems of government and religion.

The daily papers are an exposition of this Scripture. What does the revolution in China mean but a reformation made necessary by the introduction of the Bible. What does the great coal strike and all other strikes signify but an effort at readjustment between capital and labor? Even the woman-suffrage agitation is a symptom of disease or effort to remedy it. You can take the news from Mexico in the same way; yes, from all America, Europe or Asia and see that "our God is marching on." It is not meant here to commend all these movements or things connected with them. But when you see all these things, you know that the kingdom of God draweth nigh. The world is awake at the tread of the mighty God, who says: "I will overturn, overturn, overturn, until he come whose right it is; and I will give it him." This means the removing of those things that are shaken as of things that have been made, that those things which are not shaken may remain. Wherefore receiving a kingdom that cannot be shaken let us have thankfulness. And let us be God's fellow-workmen to bring in the kingdom, rejoicing that we live in a time like this and may share in the glorious task.

#### A SERIOUS SITUATION.

It looks now as if our Home and Foreign Mission work is in the most serious situation, financially, it has ever encountered. Every year the burden grows heavier on the secretaries who confront a possible disaster to their work on account of the slowness of the people in sending in their contributions. We believe in stating the conditions frankly. We annually face a great peril which is growing worse with every recurrence. It is grinding the life out of some of our leaders, and leaves the work itself in a more unhealthy condition. There are needed some radical changes which we propose to discuss at an early day. We are not doing what we ought and perhaps not in the way we ought, but for the present we must pull out of this hole. The story is told that one of Napoleon's generals reported to him that the battle was lost. He calmly asked the

time of day. On hearing it was four o'clock he said "Then we have time to fight another and win!" We have done only one-third of the year's work in eleven months, but we can do the other two-thirds in one month if we will. O beloved, let us hearken to the command of our Lord, be possessed with His Spirit and fill up the breach. Let us cry to God for deliverance in this time of anxiety for His glory, and fill up that which is lacking of the afflictions of Christ in our flesh for His body's sake.

#### Program for Missionary Campaign in Central Association.

Calvary, Vicksburg, Thursday, April 11, evening—Brethren Greaves and Bostick.

Antioch, Friday, April 12, a. m. and p. m.—Brethren Bostick, Greaves, McComb, Lipsey, and Morris.

Calvary, Friday, April 12, evening—Brethren McComb, Lipsey and Greaves.

Beulah, Saturday, April 13, a. m. and p. m.—Brethren Bostick, Greaves, McComb, Lipsey, Morris, Dana.

Lula, Sunday, April 14, a. m. and p. m.—Brethren Bostick, Greaves, McComb, Leavell and Lipsey.

Clinton, Sunday, April 14, evening—Brethren Bostick, Greaves and Leavell.

New Salem, Monday, April 15, a. m. and p. m.—Brethren Bostick, Greaves, Leavell, McComb, Lipsey and Berry.

Mt. Pisgah, Monday, April 15, evening—Brethren Bostick, and McComb.

Mt. Pisgah, Tuesday, April 16, a. m. and p. m.—Brethren Greaves, Leavell, Lipsey, Berry and Watkins.

Flora, Tuesday, April 16, evening, Brethren Bostick and Lipsey.

Flora, Wednesday, April 17, a. m. and p. m.—Brethren Greaves, Leavell, McComb, Lipsey and Berry.

Bentonla, Wednesday, April 17, evening, Brethren Bostick and McComb.

Ogden, Thursday, April 18, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Berry and Thigpen.

Hebron, Friday, April 19, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Berry and Thigpen.

Sartartia, Saturday, April 20, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Berry and Thigpen.

Anding and Concord, Sunday, April 21, a. m. and p. m. and evening—Brethren Bostick, Leavell, McComb, Parker, Berry and McCullough.

Providence, Monday, April 22, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Berry, McCullough, Holcomb.

Yazoo City, Monday, April 22, evening—Brethren Bostick and McComb.

Rocky Springs, Tuesday, April 23, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Holcomb and McCullough.

Yazoo City, Tuesday, April 23, p. m.—Brethren Leavell and Parker.

Carter, Wednesday, April 24, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker and Holcomb.

Unity, Thursday, April 25, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Holcomb and McCullough.

Bethlehem, Friday, April 26, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Holcomb and McCullough.

Orphanage, Saturday, April 27, evening—Brethren Bostick and Leavell.

Canton, Sunday, April 28, a. m., p. m. and evening—Brethren Bostick, Leavell, McComb, Parker and laymen.

Madison Station, Monday, April 29, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker and Phelps.

Terry, Monday, April 29, evening—Brethren Bostick and Phelps.

Bethesda, Tuesday, April 30, a. m. and p. m.—Brethren Bostick, Leavell, Borum, Parker, Phelps.

Palestine, Wednesday, May 1, a. m. and p. m.—Terry, Tuesday, April 30, evening—Brethren content with that but encouraged by success they

and Simmons.

Bostick and Phelps.

Brethren Bostick, Leavell, Borum, Phelps and Simmons.

Raymond, Wednesday, May 1, evening—Brethren Bostick and Borum.

Raymond, Thursday, May 2, a. m. and p. m.—Brethren Leavell, McComb, Phelps, Simmons and Parker.

Learned, Thursday, May 2, evening—Brethren Bostick and McComb.

Salem, Friday, May 3, a. m. and p. m.—Brethren Leavell, Bostick, McComb, Borum, Flowers and Parker.

Learned, Friday, May 3, evening—Brethren Leavell and Borum.

Chapel Hill, Saturday, May 4, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Flowers and Parker.

Utica Sunday, May 5, a. m., p. m. and evening—Brethren Bostick, Leavell, McComb, Parker and Flowers.

Reganton, Monday, May 6, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker and Flowers.

Jackson, First church, Monday, May 6, evening—Speaker selected by pastor.

Edwards, Tuesday, May 7, a. m. and p. m.—Brethren Bostick, Leavell, McComb, Parker, Watkins and Dana.

Jackson, Second church, Tuesday, May 7, evening—Brethren Bostick and McComb.

Griffith Memorial, Tuesday, May 7, evening—Brethren Leavell and Watkins.

Brandon, Wednesday, May 8, a. m., p. m. and evening—Brethren Bostick, Leavell, McComb, Parker, Watkins and King.

The W. M. J. will have a representative along, probably Miss Margaret Lackey, of Clinton, who will talk to the ladies and help them every way possible in their work.

At every service possible the laymen will be represented by such men as Profs. Johnson and Aven, of Mississippi College, and Brethren Whitten and Ellzey of Jackson.

The following subjects among others will be discussed:

1. Needs of the foreign fields.
2. Needs of the home fields.
3. Our ability and responsibility to meet these needs.
4. The Bible plan of supporting God's work.
5. Stewardship.

Let all the pastors take notice of the above dates, announce dinner on the ground for every all-day service, and urge every member to be present.

J. L. Johnson;  
E. Godbold,

Committee.

#### A Sermon.

By Dr. John L. Johnson.

"Covet earnestly the best gifts; and yet show I unto you a more excellent way."—I Cor. 13:31.

"Covet" has two meanings: (1) To desire inordinately, and unlawfully; for example: "Thou shalt not covet thy neighbor's house;" (2) To long for in a good sense, as in the text, which sets before us as objects of desire the best gifts of God to man. The text legalizes a certain sort of ambition, and even exhorts men to it. It singles out what is good in life, and sets it before us as worthy of desire, and of effort to attain it for ourselves.

#### I. THE BEST GIFTS.

Then! This meant the apostleship, preaching, teaching, working miracles, healing, speaking with tongues. Some of these are now no longer award-



ed to men, as the apostleship. The gift of healing and working other miracles, and speaking with tongues. But our view of the best may be adapted to the present age, and among these gifts which may be fairly desired as the best, may be counted the talent for making money, the power of invention, fitness for high places in teaching, great legal attainments, musical ability, forensic power—any of these a man may lawfully aspire to and feel in his success he is adding dignity to himself and to humanity.

Let us review some of these. The gift of money-making some may not regard as one to be coveted. As a matter of fact, a man does not, as a rule, make money by accident; it is done just as one attains success in any other direction. There stands a young man in a ditch, shovel in hand, working for fifty cents a day and saving half of it. Next year he is not in the ditch, but on the dyke superintending others. Shortly you see him doing business for himself and later he is in a five or ten-story store, and living in a brown stone house. Any harm in his bettering his condition and enlarging his influence? None in the world. The only harm is in the abuse of his power, and the likelihood of that is not greater here than in other cases.

Jay Gould and John D. Rockefeller are examples of men who abused and who used this power. Pity but more Southern young men would covet and would cultivate this gift.

The gift of invention is the result of studying the occult relations of things in earth and sky until new combinations shall result for the comfort and advancement of life. Numberless examples will press upon your mind.

The gift of learning is a great one. The Master presided over great institutions, moulds the destiny of the rising generation.

Legal lore is a great gift. In the court room we find the accused, the attorneys for the prosecution and the defense, and the judge who carries in his mind all the fundamental facts of the law, and sits as the incarnation of law, upon the words that he shall utter the life of the accused, the hopes and happiness of wife and children, the peace and honor of the community and the dignity of government.

The gift of eloquence rises in grade, in some regards above all the rest and gives an intellectual ecstasy unknown to the rest—the ecstasy of control. How men covet it, and to what an enduring height it raises them.

## II. THE MORE EXCELLENT WAY.

As a man thinks of all these great gifts supporting that greatest gift, the ministry, he asks himself—"What is there beyond?" And yet the apostle

(Continued on page 8)

says: "I show unto you a more excellent way than all these." It is a sublime thing, born of heaven, which men call charity, or love and that is fairer to God than the eloquence of angels or the emptying oneself for the poor, or the holocaust of the human body. I think this is the faculty for recognizing good in our fellowmen. The gold miner has an apparatus with which he will find the ounce of gold in the ton of earth. The faculty that enables one to find a pennyweight of good in a pound of evil is charity. The eye that finds always a thread of silk twisted into a cable of hemp has the gift of a divine vision. Some men—a very few—have that vision, but all might have it. It may be cultivated. Men are apt to see what they look for and they look for what they wish to see, or what they fear. A hunter will know instantly the sheen of a turkey-feather among the chestnut boughs, and one who lives in terror of snakes will make one out of a bridle rein or a walking cane. He who looks for good in men will find it and rejoice, and he who looks for something else will find that too, and be glad. A stranger conducts the Sunday morning service. Two young men criticize his dress and manner, but a third finds in his sermon on the text, "charity thinketh no evil," new light on human needs. Is it not thus with most of us as to the life and character of our fellow men? Let us try to change this. The life of most of us may be likened unto a great rope of worthless stuff through which runs here and there a thread of silk. I bid you today to begin to cultivate an eye for these threads in life, and to let the worthless stuff alone. I exhort you today to covet the best gifts, whatever the world offers of best but above all, that heaven-born thing we call "charity," love, which my heart is hungering to find in other hearts. Be all that God will permit you to be in this world, but most of all, before all, possess this divine gift. It is the image of God in man; it will put you with Him in His great day; it will help you to take this stricken, sorrow-laden world on your heart! There is no rest on earth or sea but in the love of God and human hearts. This is the more excellent way—walk in it!

Editor Baptist Record:

In answer to letters and 'phone calls inquiring as to what legislation was secured tending to strengthen the prohibition laws of Mississippi, permit me to say:

Out of six bills introduced, five easily and promptly passed the Senate. These five also passed favorably the liquor traffic committee in the House. But it was different when it came time to get a vote in the House. Senate Bill No. 395 passed the House

## Observations and Explanations.

Seminary Letter No. 3.

"You know I don't think Brother ——— preaches as well as he did before he went to that Seminary. Do you think so, Mrs. ———?" "Well, I HAD noticed that he doesn't seem so spiritual as before. But I wouldn't have him to know that I said it for anything." Now these two women had observed something in their pastor and were attempting an explanation.

"To tell the plain truth, I have a hard time keeping up my spirituality in this Seminary, don't you, John?" "Yes, they give a fellow so much work to do that he doesn't have time to cultivate his devotional life, and I have about decided to go home." These two theological students had experienced something and they were attempting an explanation.

Let us not pass judgment upon the observation, nor the experience. But both questions are misleading in that they suggest that the Seminary is responsible for Brother ———'s loss of spirituality. This criticism is often made on the spiritual life of the Seminary and has its influence in keeping men away who ought to come. Does taking the course here destroy the spirituality of preachers? This question ought to be answered frankly. If so, why?

There are two viewpoints from which to consider Brother ———'s experience. Only one of these will be taken up in this brief letter. He may be mistaken about losing his spirituality, though such a thing is sadly possible at home as well as here. He may have had a wrong notion about what spirituality is. It is quite possible that he had a hard time keeping up his notion of it. At the risk of being critical, I venture the suggestion that Sister ——— may have an erroneous conception of what constitutes real spirituality and that her "sympathetic" pastoral criticisms may be groundless. Without attempting to enumerate the false notions of spirituality, I lay down God's conception of a spiritual man, let him be preacher or layman. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." This is not ecstatic, but dynamic spirituality which grows in a life whose positive attitude toward Christ is that of abiding in Him. Let Brother ——— be measured by God's standard. Does he love? Does he rejoice? Has he inward peace? Is he longsuffering? Is he gentle? Is he good? Has he strong faith? Is he meek? Does he control himself? Then you have the key to his spiritual life.

(To be continued.)

M. O. Patterson.

## IN MEMORIAM

MRS. ANNIE KATE WOODS

Died March 26, 1912

Sleep soft, Belov'd. The Angel Pain,  
Whose arm so long had circled thee,  
Has loosed her hold and ne'er again  
Shall linger near. Dear Heart, thou'rt free!

Sleep sweet, Belov'd. No troubled dream  
Shall kiss again thine eyelids down;  
No nightmare ever more shall seem  
A ruthless Real, thy fears to crown.

Yea, softly, sweetly sleep, Belov'd,  
Secure from every earthly guile;  
Thy task is done and stands approved  
By Him who bade thee toil and smile.

MARGARET MCRAE LACKEY.

By mistake the editorial matter this week got into the column of contributed articles and vice versa. The editor will not hold others accountable for what he has to say about "Shaking the Heavens," "Under the Law" and "A Serious Situation." You will find he makes a few "scattering" remarks in various places.

Rev. C. T. Alexander, at one time pastor at Corinth, recently at Alexandria, has been called to the First Baptist Church of New Orleans.

The church at Greenwood is trying an interesting experiment in combining the Sunday School and eleven o'clock service on Sunday morning. This is done, we understand, to secure the attendance of the children at the preaching hour. It seems that our churches are finding it necessary to adopt some expedient to assist parents who have trouble in getting their children to church. We hope Bro. Edwards and Bro. Whittington will let us know how this plan works.

Bro. A. J. Preston writes from Tupelo that Dr. Geo. Leavell, soon to go as a medical missionary to China, was recently at Tupelo, gave his address on Foreign Missions, and the people were delighted. The church will give fifty per cent more to foreign missions than ever before. The pastor appointed a committee to canvass the church for subscriptions to The Record, the Home Field and F. M. Journal. That looks good.

Rev. A. T. Camp has resigned at Northport, Ala., and is open to evangelistic work.



66 to 19—52 absent or not voting. It is the felony bill for selling liquor in Mississippi. Senate Bill No. 382 passed the House 66 to 34. It authorizes boards of supervisors of counties, and boards of aldermen in cities to appropriate sums not to exceed in amount, one-third of the amount of fines received by them respectively from convictions of liquor violations, to be used in securing evidence of further violations. These are the best two bills we had. They will be productive of much good.

The very important Senate Bill 490, giving the governor power to remove worthless city and county officials whose duty it is to enforce the anti-liquor laws, and who align themselves with the blind tiger crowd for political purposes, passed the Senate. The enemy moved to reconsider. There it lay until two days before adjournment. We moved to table their reconsideration motion. The friends of liquor insisted on amending the bill. With the understanding that it would pass, we permitted the amendment, which, of course, necessitated a reconsideration. When this was done they killed the "removal" bill as dead as we had killed the Ethyl Alcohol bill.

The bill giving the governor power to remove was a splendid bill, just and fair. There are places familiar to some of us where the city and county officials are so aligned with the lawless liquor element that we cannot find a local court before whom it is worth while to bring criminals. And if we did the constabulary would select a jury of professional acquitters. So we are still helpless, and I am very sorry we did not succeed in giving the governor the power he should have, and which some other governors have.

Now it is over. When the legislature first met, three "gentle of leisure and the green cloth" rented a whole quarters in Jackson and began their nefarious work, so successfully carried on with certain members of the legislature in two nearby states some years ago by the liquor bribers. But they soon found that they had run up against men here who were not for sale at any price. The Anti-Saloon League wired for a secret service man, who came. In about two weeks these liquor trust agents got a tip "somehow" and departed between two suns. It would have been a great blessing to mankind if we could have landed these "fellows of the baser sort."

The laws we did get will go far toward clearing up the agents of New Orleans, and clerical sinners at St. Louis and Helena, Louisville. Since the sale of whiskey and beer is as fast as the wind, let us send the violators to Mississippi or elsewhere to keep them out of our state.

The legislature, we thank you for it.  
G. W. Eicher  
Berger.

#### Important in the Mission Campaign.

1. Obligations imposed by the grace of Christ.
2. Jesus is Lord of all; we are His stewards.
3. What the Bible teaches about giving.
  - (a) Every one giving.
  - (b) How often to give.
  - (c) How much to give.
  - (d) Motive in giving.
4. Some helpful methods.
  - (a) Use mission literature.
  - (b) Have a committee.
  - (c) Use of envelopes.
  - (d) Special prayer meetings.
5. How to use the Sunday School.
6. The worth of the Woman's Societies.
7. Value of Mission Study Classes.
8. The present needs and possibilities of the field.
9. A copy of The Baptist Record or Mississippi Baptist and The Foreign Mission Journal and The Home Field in every home.

#### Conference of Pastors.

Seven of the pastors of the Bogue Chitto Association met at Fernwood on the 19th inst. and discussed the great need of our mission boards just now, and planned how to reach all the churches in the association and get offerings from them all.

Nearly all of the pastors present agreed to give some extra time to the work, other than their own field.

Missionary rallies were planned for the different localities in the entire association. We expect to see great good come from the rallies.

Before adjournment, a pastors' conference was organized to meet once a month. The first meeting to be at McCombs' First church, Monday following second Sunday in April.

Your service to the work,  
R. L. Bunyard.

#### A Word to

#### the Friends of the Orphanage.

I am glad to write this. If he did he might protest against it. I write as a friend of the orphans, and not to criticize or give offense, but simply to remind those who are in the goodness of their hearts, contribute things to the orphanage, that they should be careful to send just as good things to the orphanage as we would want our children to eat or wear; lest this cannot be pleasing to Him who has said He would be a father to the fatherless. They are God's little ones and God wants His to have as good things as He gives to us.

The temptation may be strong to go to a remnant counter and buy goods to put into the orphanage

box, because they are cheap. Some of them ARE cheap, VERY cheap, as cheap in quality as in price and when sent out to the good women over the State to be made into garments, are hardly worth the time, labor and cost of transportation when they finally reach the orphanage in a shape to be worn. Would it not be better when one has to buy the goods, to just turn over the price of the goods to the one who is getting up the box, and let them send the money to the orphanage; then just such things as are most needed can be bought.

I do not think that we should send clothing so badly worn that we would be unwilling for our children to wear them.

Let us think about these things!

W. I. Hargis.

#### An Urgent Appeal.

The Board of Ministerial Education of the Mississippi Baptist Convention is in sore need of financial help for ministerial students of Mississippi College. Pledges of money were made in the fall at associations and at the convention sufficient to meet our necessities. The Board has made promises of help based on these pledges. Only a few of them have been kept. Now the Board has no money. What shall we do with these students? They could withdraw from school, secure employment, and return and complete their courses at their own expense. Some of them wish to do this. Would such a course be wise?

Brethren, sisters, please help us immediately in this emergency.

We give the best possible help—that assistance which leads to self-helpfulness. No one receives aid for the entire course. As soon as possible, everyone walks alone. If we did not help those who come into the ministry late in life, especially those who enter it after marriage, they could get no college preparation for their high vocation. With joy and gratitude we can point to the efficiency of many in the pastorate who have received assistance.

The churches are now making strenuous efforts in behalf of Home and Foreign Missions, and may not redeem their pledges before the meeting of the Southern Baptist Convention, about the middle of May. Then as a rule, about twenty-five per cent of all pledges are never kept. But our wants are pressing just now, and will continue without interruption.

I entreat that these pledges be redeemed now if possible. I beg for small contributions from churches and individuals who have made no promises. Brother pastors, men and women in Christ Jesus, please PLEASE send a contribution for this

object to Dr. J. W. Provine. You will agree to do this while you read, and may forget the little thing. Please do it now!

H. F. Sproles, President of Board.

Dear brother pastors:

There is a grave danger of many of our churches falling short of their apportionment in their contributions to Home Missions. The almost panicky condition of the farming interests of our State has been greatly intensified by the continuous rains and cold weather that make the crop outlook for this year very gloomy.

Our strongest leaders in the pastorate have not to throw their hearts and souls into the campaign with vigorous and prayerful effort to make up for what shall be lacking from other sources. The pastor who makes an advance this year over last in his church's contribution to missions will prove himself indeed "a workman that needeth not to be ashamed," and will be worthy of the heartiest congratulations and sincerest gratitude of his brethren. Let the slogan be "ADVANCE," and the aim—"an increase!"

Many things are against us, but God is for us; many conditions are unfavorable, but let us remember the immortal Judson's words of hope and cheer in the darkest hours of his lonely trials and defeats, "the outlook is as bright as the promises of God!"

God bless you, brother pastors, and may His strength gird you and encourage your heart these last days of the struggle.

Please advise Dr. Rowe immediately after taking your offering, and let us know how it goes with you.

Your brother in Christ.

Wm. A. Borum,  
State Vice-President.

Brother W. A. Murray reports that the ladies at Robinwood have organized a W. M. U. and gone vigorously to work. In less than a month they raised the money for seats for the new church. Not will have it ready for use by the third Sunday in April.

Prof. E. Godbold, of Mississippi College has accepted the work in Louisiana and will resign his chair in our college. We sincerely and deeply regret to give him up for he has come to be one of our most useful men. The inducements offered him were too strong and he goes to raise an endowment for the Baptist College at Pineville. He will have a great field and he is equal to it. It is understood that his wife who is a helpmeet indeed will also give her time to work in the college.



# The Baptist Record

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## Church Sanitation.

When asked by the editor of this paper to prepare an article on church sanitation my first thought was in connection with my unfitness for the task, and the best way to present such a large subject.

As long discussions are usually objectionable, we will offer a few short ones under different headings, indulging the hope that the reader may keep up the connection.

It would possibly not be amiss, first, to mention briefly, some of the conditions that suggest the importance of this subject.

We recall the vast proportions of the present health campaign, which is little short of revolutionary. Like other great movements that deserve to win, its vital issues would not longer down, but come forth with increased momentum.

It is not strange that the church is becoming alive to this movement since it is a basal factor in its real progress. This truth finds expression in the fact that we are raising funds for hospitals, fostering charity institutions, homes, asylums, etc., at the expenditure of great effort and much time.

This is a worthy cause, yet this immense undertaking is a created necessity, because the sick, orphaned, poor, blind, and the like have come to this situation, largely, as a result of neglected health conditions.

Since we know seven out of every ten cases of sickness are preventable, and three out of every five deaths premature or unnecessary, and reckon this aggregated loss to church, home and state, the proposition becomes overwhelming and certainly demands attention at the hands of our church leaders. Contemplate seriously this situation.

We are spending millions, as a people, and thousands, as a church, for hospitals and cures, and scarcely a cent for prevention. If we endure and prosper as a church and people we must cease this criminal negligence and prevent, if possible, this needless waste and destruction of human life.

More than one hundred thousand children, un-

der one year of age, a little less than a million adults are dying annually in our land for want of this life-saving knowledge. Put this loss on a low standard of money value only and the figure becomes astonishing, and the moral responsibility little short of appalling, for which every individual, as well as organization shares liability.

We give millions to flood sufferers, yellow fever epidemics, earthquake disasters, and take little notice of the silent toll of death exacted every day in our community.

What possibilities in our denomination and State with a hundred and fifty thousand white members if our great church influences were turned with mighty emphasis for better health conditions and preach the gospel of sanitation from border to border! The money and lives saved and energies quickened and converted into channels of usefulness to the church would make our present mission distress a trifle and our fostered institutions a pastime.

Our churches thrive financially out of the accumulations of our people less the cost of living, and here is just where cost multiplies. Nothing is more disastrous to a family than sickness; the breadwinner loses time, expenses pile up, and the margin for the church goes glimmering, regardless of wishes and obligations.

This subject has to deal not only with the entirely sick, but the semi-sick, or those of impaired health as result of previous ills. We believe that all sickness leaves impaired and permanently weakened anatomy and renders the individuals the easier mark for the next attack. As a result of this the majority of our people are so weakened physically that their possibilities of both mind and body are limited.

Someone has said that "We do not die, but kill ourselves," and this is written in the life history of every individual.

We need to suppress all forms of contagious diseases, and a very grave responsibility lies just here for someone to answer, and no doubt some of our church customs and sanitary neglect add to this toll.

Church sanitation, then, with emphasis on means of prevention, is the issue. It is clear we must change our point of attack. No less attention to the care of the sick, but more study of origin of disease and the best methods to minimize sickness.

This brings us to the consideration of disease-producing agents and we shall consider only those tiny microscopic plant and animal germs and their respective diseases which offers the only clue to effective preventive work.

Science has opened an avenue by a knowledge of these agents for wonderful results in preventive measures, and it is to be hoped that other ideas may

be abandoned, but united, organized effort may be had in this great movement. We shall endeavor to mention some ways in which the ministry may lead the campaign in next issue.

"X. O."

## The Mission Campaign.

Never have Mississippi Baptists confronted a situation like the one which now obtains in our mission operations. The work on the fields has been exceptionally filled with blessings. There is abundant reason for thanking God at what has followed the labors of the men and women both in the foreign fields as also in the work at home. Weather conditions have made the meeting of congregations in the home churches exceedingly difficult, and the offerings that have usually been in hand long before this time of the year hitherto, have not as yet been made. The high cost of living during the hard winter through which we have come especially in the towns has consumed more than usually the earnings of our people. The strike along the I. C. railroad has had much to do in bringing hardship into the homes of many of our people, cutting off regular salaries that had been generally lived up to supplying a mere pittance to meet accruing obligations, to say nothing of boll weevil devastations in about one-half of the State.

To meet all these lines of thought successfully and get mission contributions has been the problem with which the pastor has had to deal. In spite of all this, our pastors have not been laggards in the cause of missions. They have been praying, and the honest man who prays puts himself into the cause for which he makes petition. They have taught the people the need of the cause and have been biding the time when they could put in practice what was taught. It will necessarily make the offerings late, and meanwhile the cause will seem to suffer. I would urge two thoughts.

Let us be faithful to each other.

Let us be faithful to God.

Men who have a common cause do not even in worldly affairs fail to trust each other in times of peril, much less shall we fail each other in a time like this. It may require larger sacrifice, it may demand greater effort as it certainly does, but the closer identifying of ourselves to it will bring larger blessings.

Our God evidently has been leading in the work of missions, and in the face of a Red Sea experience shall we say as the waters pile up on either side it is no concern of mine. I insist if God is leading then it is a concern of ours whether we follow even if it require sacrifice and denial.

A. V. Rowe.

## A Great Day.

Sunday, April the 7th, will be Mission Day in all the Sunday Schools throughout the Southern Baptist Convention territory. The Sunday School Board has given us a great lesson for that day, with a special program. Let's make it a success in Mississippi! Every pastor is urged to call attention to the day from time to time. We would suggest that every superintendent plan with his teachers and the teachers in turn talk over the day's work with their classes at least one week in advance of the time so that every one will be ready to give, and not only ready, but so enthused that he will want to give. Carry out the suggested program and make the application be "MEN and MONEY." Will every school in the State—city, town and country co-operate to make this a great day? There should be an offering reported to our mission secretary from every school in Mississippi. Will yours be one to report, or fail—which?

Hopefully,

J. E. Byrd.

Dr. Provine is already stirring himself to supply the places made vacant in the college by the going of Profs. Johnson and Godbold. They were among the best men we have and none but the best will satisfy the ambition of the president and board of trustees when they come to fill their places.

We are glad to note that Prof. Aven has declined a flattering offer in Georgia and will remain with Mississippi College. His life has so grown into the college that the college would not be itself without him and he would not be himself out of it.

Remember the change of dates for the North Mississippi Baptist Sunday School Convention. It will be at Indianola the ninth, tenth and eleventh of April. For entertainment, write Rev. H. L. Martin, pastor.

Rev. W. Y. Quisenberry bought him a good home in Clinton, Miss., where his wife and two boys are established, but he spends most of his time out at work for the Seminary. He is like a mole—you never know where he is until you feel the earth moving, but he always returns with good reports of his work. The Seminary endowment is his principal object, but foreign missions is his side line and it is not unusual for him to get enough to support a native missionary. His territory is Alabama, Mississippi, Arkansas, Louisiana and Texas.



## News In The Circle.

By MARTIN BALL

Everybody take notice that the meeting of the North Mississippi Baptist Sunday School and B. Y. P. U. Convention has been changed from April 16 to April 9, Tuesday 3 p. m. The Indianola pastor and his membership have a warm welcome for all who will attend.

The First Church at Grenada had an interesting day last Sunday. The church showed its interest in the great mission cause by giving \$250 for Foreign Missions. The church is doing splendidly under the wise leadership of Pastor Cooper.

Several of our Mississippi folk attended the Tabernacle Bible Conference in Atlanta, last week. Among the number Pastors E. L. Wesson, T. L. Holcomb, J. B. Quin, H. E. Dana; Dr. Maxwell, of Prentiss; Mr. and Mrs. Hall, of New Albany. They report an enjoyable time.

Sunday School Evangelist J. E. Byrd and Miss Miley, the primary worker, closed a fine Institute at Eupora last Sunday. Miss Miley made her first address at this Institute. The School was graded; elected Departmental Superintendents for each Department; delivered 2 diplomas and five seals. The school lacks two points only of being an A1 School.

Pastor E. T. Moberly, of Okolona, authorizes Field Worker J. E. Byrd to challenge the State to produce a School with all teachers holding blue seals. He is working at this point now. If it is any comfort to anyone, permit us to say that the Winona School is working at that same business.

Rev. T. E. Waldrup, who has served as Superintendent of Public Instruction, is open to a field that would employ all his

time—where he is, only half his time is taken up. He will take four, three, two, or one church. Write him at Laurel, Miss. He is a good man and true.

Last Sunday was a fine day with the saints at Winona. 277 present in the Sunday School; 57 present in the B. Y. P. U. meeting. The main audience room was filled right well at both services. The pastor spoke four times during the day, taught a Sunday School class, and drove 12 miles. He was alive and well Monday morning.

Pastor Geo. W. Riley, of Houston, writes: "I have just been with Bro. Hewlett at Eupora in the interest of the Anti-Saloon League. I found one of the most unique workshops in the way of a church house I have seen. Those who contemplate building should see the house at Eupora. Bro. Hewlett is doing a great work. We had a fine meeting there and organized an Anti-Saloon Law and Order League.

Rev. G. W. Riley, of Houston, working under the auspices of the State Anti-Saloon League, has recently made addresses on "The Blind Tiger Must Go," at Houlika, Ecu, Mabon, Mathiston and Eupora. The audiences were large and enthusiastic. A Law and Order League was organized at each place. The people seem determined that the blind tiger and liquor traffic must stop.

The Bethlehem Church (Mulligan Springs), Montgomery County, mourns the loss of one of the best members—Bro. Wilson Herring. He was a noble Christian gentleman, true and faithful to the Master. He leaves a wife and several children broken-hearted. We extend to them our deepest sympathy.

Rev. Austin Crouch will aid Pastor Harrington in a meeting with the First Church Corinth beginning March 27. Mr. Robt. Jolly will have charge of the music. We are expecting large results. Bro. Crouch was formerly pastor at Corinth.

President J. P. Reynolds, of the Southwest Baptist Academy, has resigned to become Dean of Wayland Baptist College, Plainview, Tex. Prof. J. M. Jones goes to the Southwest Baptist Academy.

Dr. J. B. Gambrell says: "It is as hard to get some Baptists to read as it is to get them to go to meeting." He told the truth that time. Many of them sure won't read.

The Arkansas Baptist has bought the subscription and good-will of the Baptist Echo, a Texas paper. Both of them Gospel Missions papers.

Pastor I. S. Boyles, Clay Street Church, Waco, Tex., is to have the assistance of Evangelist M. F. Ham in a meeting beginning May 5. All the churches will co-operate in the meeting, and other denominations are invited to help. The pastors of the Association are planning for meetings all over the Waco Association.

We extend our hand with cordial welcome and greetings to Dr. J. B. Lawrence. We know the Columbus saints will treat you right. Ours is a band of brothers in love with the Master and His cause. Come with us, we will do thee good.

Missionary C. D. Daniel has returned to Mexico from Cuba. He held some excellent meetings in Cuba, where he strengthened several churches. He reports the work in real good condition on the island.

The pastors of our churches in the country are having a dif-

ficult time to reach the people this winter. The public highways are in a fearful condition, and audiences are very small. The offerings will of necessity be very small. This is unfortunate, but there is no way to avoid it.

Pastor T. J. Porter has resigned the First Church Winchester, Ky., and has accepted a call to Roanoke, Va. He is much loved by all the brethren in Kentucky.

In place of having what is termed Easter Day, our Sunday School Board has provided for an Annual Missionary Day on Sunday, April 7. The subject of the lesson for that day is "Universal Peace."

The Word and Way is of the opinion that the titles "Reverend" and "Parson" should be given away or utilized by someone whom they suit. We agree with the Word and way that such expressions are not recorded in the Book.

One of the editors must arrange to be at our North Mississippi Baptist Sunday School and B. Y. P. U. Convention at Indianola April 9-11. Don't fail us.

We were greatly shocked at the announcement in the papers of the recent death of Pastor A. J. Miller, of Leland. He was sick only three days. We extend cordial sympathy to his suffering wife and sorrowing brothers. He was much loved throughout the State.

The good news reached us that Rev. J. Benjamin Lawrence, of the First Church New Orleans has accepted the call to the First Church Columbus. Since we had to lose Bro. Hewitt, a thing we did not like a bit we are rejoiced that Bro. Lawrence is coming back to the State.

Pastor W. E. Farr is rejoicing over the prospects of soon having a good house of worship in Columbia. He says it will have all

## Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmic antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will also mail you five days free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address, and the booklet and free trial package will be mailed you immediately.

Mexico lately. There was a Conference with representatives of the two Mexican Conventions. The plan proposed is the dissolution of the Conventions in New Mexico, and the formation of one Convention, and after a period of not more than three years this new Convention to Co-operate entirely with the Southern and Baptist Conventions.

For Sale, or Exchange for Improved Farm Land

One eight-room house, with barn and servants' house; also 4 vacant lots. Address

DR. R. D. MILLER, Clinton, Miss.

modern conveniences and will cost not less than \$15,000.

J. E. Byrd and Miss Miley held a S. S. Institute last week at Eupora. Pastor J. R. G. Hewlett is happy in his new church and his people are greatly enjoying the Institute.

Albert M. Dixon, of Louisville, Ohio, has been elected Field Secretary of the Baptist Young People's Union of America. He enters the field at once. He is ready to work wherever his services are needed.

Col. W. H. Halliburton, of DeWitt, Ark., is 96 years old. He is still active in church. He is also very much interested in collecting and preserving the history of the Baptists in Ark. He was baptized at DeWitt in 1871.

Pastor J. J. Hurt, of Conway, Ark., was invited to another church in another field, and feeling that his influence would be largely increased by accepting, he laid the matter before the people. The church in conference dissented from him and increased his salary \$300.00. This offer affected Dr. Hurt and he refused to accept the full amount of the increase in salary and will remain as pastor.

Every pastor in the State should do his best for Foreign and Home missions during the next five weeks. Each of the Board is behind with collections. Boll-weevil conditions give some a real good excuse not to pass.

The Gay Foundation lectures and lectures on Evangelism will be delivered at the Seminary, Louisville, Ky. April 1-4. Dr. Samuel Angus, of Scotland will be the lecturer for the Gay lectures and Dr. A. J. Barton, of Waco Texas, for Evangelism. Either of these is worth traveling a long distance to hear.

The joint Committee appointed by the Southern and Northern Conventions met at Clovis, New



## Women's Missionary Union.

MRS. T. J. BAILEY, Editor..... Jackson, Miss  
(Direct all communications for this Department to Mrs. T. J. Bailey)  
MRS. W. S. SMITH, Meridian--Sunbeam and Royal Ambassador  
Leader for Mississippi.  
MISS MARION BANKSTON Winona-Y. W. W. A. Leader for Mississippi.

### CENTRAL COMMITTEE

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MRS. GEO. W. RILEY, Houston..... Recording Secretary  
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MRS. RHODA ECNOCHS..... Jackson  
MISS MARGARET LACKEY..... Clinton

### OFFICERS OF ANNUAL MEETING

MRS. W. A. McCOMB, Clinton..... President  
MRS. A. JAVEN, Clinton..... Vice-President  
MRS. GEO. W. RILEY, Houston..... Recording Secretary

### CORRESPONDING SECRETARY

MRS. W. R. WOODS..... Meridian, Miss  
(All Societies of the State should send quarterly reports to Mrs. W. R. Woods, but all money should be sent to A. V. Rowe, Jackson Miss.)

We are sorry to be so late introducing Miss Marion Bankstone of Winona, our new Y. W. A. Leader; but by some means the report of the last Central Committee meeting was lost in the press-room. While we are late making this public notice of her election, yet Miss Marion is busy getting acquainted with all the Y. W. A. organizations in our State, both by visiting and by writing. We feel so fortunate in having secured so consecrated and capable a young woman to take the Leadership of this very important department of our work. We feel sure our Y. W. A's are in safe hands, and we bespeak for her our most earnest support and prayers as she endeavors to lead us into higher and larger service.

The close of March is here and we wish to remind the societies that it is time to send in the report for the first quarter's work. We wish every society would report even if their work has been small. Report if you can't do anything but send the names of your officers, for Central Committee is very anxious to get a

correct list of all societies, with their officers, in our State.

It is not more than six weeks until the meeting of the Convention in Oklahoma City, and it is not too early to begin thinking about going. We are allowed twenty delegates; so those contemplating going please send in their names to Mrs. W. A. McComb, Clinton, Miss., who will present the names to Central Committee, who must pass upon same. Of course, the names sent first will receive first consideration.


### Mississippi College Notes.

Bro. W. N. Hamilton one of our former students preached at Clinton Sunday morning and evening. We all enjoyed the services. Bro. Hamilton is one of our strongest young preachers.

Bro. W. H. James one of our ministerial students preached at the Orphanage Sunday night.

Pastor R. L. Corwell filled the pulpit at Edwards and reports a good day, last Sunday.

We are beginning our last quarters work. Some of our boys are having to go home on account



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President

of financial and other conditions.

Let every reader of these notes pray especially for the ministerial boys that during their busy times in school work they will not forget the importance of missions just at this time.

Some of our ministerial boys are open for work, and we feel sure that some of the churches without pastors would make no mistake in securing their services.

W. A. H.

### Encouraging.

By the way of encouragement to others, I wish to say that last year our church here at Magee gave about \$240.00 for Home and Foreign missions. Yesterday we took our subscription for these purposes, and I asked for \$350.00, and the congregation responded with a subscription of \$360.00, with the gleaming yet to be done. We hope now to reach nearly \$400.00 when it is all in.

If all the churches in Mississippi will do this well in spite of the cry of hard times, we will meet all our obligations. And if it must be said, the people of our town have suffered as much from hard times as any people, but some of our people have decided the only remedy for hard times is to give back to the Lord as he requires at our hands.

Faternally,  
Pastor.

Magee, Miss.,  
March 18, 1912.

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## To the Churches of Central Association.

The Programme and Schedule Committee consisting of J. L. Johnson, W. A. Borum, J. S. Riser, B. A. McCullough, and E. Godbold, appointed at the Pastor's and Laymen's meeting of Central Association on February 6th, met in the Mission Rooms of the First Church of Jackson on March 13th, and arranged the schedule for the Associational Missionary Campaign.

The Committee has succeeded in getting Rev. G. P. Bostick of China, a missionary under the employ of our Foreign Board, and Dr. George Leavell, an appointee as Medical Missionary to China, for the campaign, to represent the Foreign Mission work.

Dr. Gray has promised to furnish a man for the entire time to represent the Home Mission Work.

Dr. C. D. Graves, Pastor of the First Baptist Church at Clarks-ville, Tenn., the first man to engineer an every-day-every-church associational missionary campaign in the Southern States, has promised to give us his services for the first week of our campaign.

The Central Committee of the W. M. U. will have a representative along to work with and to organize the ladies in Woman's Work.

It is planned to use a stereopticon presenting views of mission fields and mission work, so that all can learn more exactly what our boards are doing and what help they need. The missionaries will talk in native costume and sing songs in native dialects.

Let the churches and pastors note carefully the above dates, and work for a full attendance at church and at every service. The success of this campaign depends altogether on the churches and pastors.

Announce an all-day-meeting with dinner-on-the-ground, and personally invite every one to come. Let us begin praying, planning, and working at once for a great uplift in our mission work, as a result of this campaign. A more definite and complete programme for each service will be published in next week's paper.

E. GODBOLD,  
Sec. of Committee.

## Cotton Seed

Write VINEYARD FARM, Griffin, Ga., for prices and Experiment Farm tests on COOK'S IMPROVED and CLEVELAND BIG BOLL COTTON and MARLBORO CORN. The government has bought quantities of these seed from us for distribution, which proves their quality. We have our own private gin and keep our seed pure. COTTON SEED \$1. CORN \$2 PER BUSHEL. Discount on quantity lots.

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Eggs from best pen \$2.50 per 15.  
Others nearly as good, \$1.00 per 15, \$2.50 for 45, \$5.00 per 100.  
ERNEST DOUGLAS,  
Clinton, Miss.



## Signs of Promise

When the fig tree putteth forth her leaves ye say the summer is nigh. The signs of approaching spring with its resurrection scenes greeting us at every turn are not as yet very plentiful, but with the few that are to be seen we know that ere long others will follow until the whole earth is rejoicing in its covering of green. There are signs of approaching victory for our Mission enterprises. Last month I was able to send \$750.00 to Foreign Missions and \$250.00 to Home Missions. This month I have duplicated the H. M. draft, and made the F. M. draft \$800.00, giving on part of our sisterhood of the W. M. U. has made these figures possible. Clinton has installed the budget plan, but does not wait until the end of several months to put the money to work, but at the close of each month forwards the monthly offerings. In this way there has come \$467.00 for three missions. Crystal Springs in spite of boll weevil conditions sent forward \$302.89 for Foreign Missions and was not unmindful that F. M. will need an increase this year. From Hazlehurst came the closing of the State Mission offering of \$74.20, with the beginning of the F. M. of \$23.97. Ackerman adds to last year F. M. and makes the check read \$75. Osyka sweeps the gamut \$51.20 as a starter while her country neighbor hard by makes a starter with \$25.00. Where nought else seems to have prospered for several years but boll weevil Paden's field finds \$41.85 for S. M. Palestine, one of the Central group comes a close second with \$40.80. French Camp underwrites for H. M. \$57.80. Down in the piney woods, where Sutton preaches, the figures read for all missions \$266.00, but there will be more to follow. Steen's Creek, where Allen not only tells the people but also shows the peo-

## Household Economy

How to Have the Best Cough Syrup and Save \$2.00, by Making It at Home.

Cough medicines, as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add 1/2 pint of warm water and stir about 2 minutes, you have as good syrup as money could buy.

If you then put 2 1/2 ounces of Pinex (50 cents' worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you buy ready made for \$2.50. It keeps perfectly.

And you will find it the best cough syrup you ever used—even in whooping cough. You can feel it take hold—usually stops the most severe cough in 24 hours. It is just laxative enough, has a good tonic effect, and taste is pleasant. Take a teaspoonful every one, two or three hours.

It is a splendid remedy, too, for whooping cough, croup, hoarseness, asthma, chestpains, etc.

Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the healing pine elements. No other preparation will work in this formula.

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A guaranty of absolute satisfaction or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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ple how to do it, puts down \$135.00 for H. M. and F. M. Braxton sounds all the notes with \$130.23. At Blue Mtn. some fragments have been gathered up and register \$100.00 for H. M. and F. M. These are but the first breath of the rising tide. Soon ah, we shall see how Mississippians will respond to the call of him who by his grace called us from darkness to light. And now as the light of the knowledge of the glory of God as it shines in the face, Jesus Christ leads us on, who will say Nay, Lord?

A. V. R.

L. W. RUSSELL

Itta Bena, Miss. 3-18-12

Baptist Record:

I want to introduce to the brotherhood of the State Rev. L. W. Russell formerly of Imboden, Ark. but now of Itta Bena Miss. We are very glad indeed to welcome Bro. Russell into this Delta part of the State. He has been on the field since the first, and every sermon has been a mountain top experience. He preaches "The Word" regardless of what men think or say. He sticks close to the Book. Churches could not do better in securing help for revival services.

"A Member."

Prompt attention and great giving are the only things that can meet the situation. Yet the amount can be raised without difficulty, if only the churches will give heed to our request. It can be done without hardship to any one, yet the cause merits the consecration of large and sacrificial giving on the part of our people, and we pray that it may receive it.

Let no pastor and no church fail Home Missions now. It is the hour of the crisis of a great cause! Let faithful men and churches hear our call and give heed!

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Your acres that are not producing what they should can be made to yield a great deal more. Careful seed selection, thorough cultivation and the best fertilizers will build up your farm, compel bigger yields, bring you bigger profits.

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are carefully mixed for the purpose of making your crops produce the big yields you should get. They have produced more big corn yields than any other fertilizers. They are made of the very best raw materials that skill can devise and money can buy. They are accurately proportioned and carefully mixed into the best balanced, most drillable fertilizers any farmer can use.

How to secure bigger corn yields is well told in our 1912 YEAR BOOK. Copy will be sent you free for your asking.

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Alexandria, Va.	Winston-Salem, N. C.



## A Week of Prayer.

BY J. A. LEE.

At the pastors conference some three weeks ago, J. A. Lee, pastor of the Highland Church, suggested that in lieu of the regular Wednesday night prayer-meeting that the Baptist churches of the city observe a week of prayer, praying for our mission cause. While this subject was under discussion, Dr. Venable came in and informed us that the services of Dr. Geo. W. Leavell, who had been appointed by the Foreign Mission board as medical Missionary to China, could be had for a week. The pastors all agreed that it would be a good thing to have Dr. Leavell with us and the following program was arranged. Sunday at eleven to be with Bro. Hailey at fifteenth Ave. Sunday night with Dr. Shipman at the 1st

Church. Monday night with Dr. Finley at Forty First Ave. Tuesday night with Bro. Murphey at South Side. Wednesday night with the Poplar Springs church. Bro. Gay pastor. Thursday night with the Highland church, and Friday night to meet at the First church for a general rally. The weather was very unfavorable however, we were able to carry out the program and feel that much good has, and will result from this week of prayer and Dr. Leavell's visit to our city. The purpose of this week of prayer was not to take our Foreign mission collections, but to pray for our general mission cause and our Foreign and Home boards. Bro. Hailey and his people were ready for their collection and made a very encouraging start. Bro. Gay thought it was a good time to strike while the iron was hot, so he struck and the sparks flew

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in every direction and with a small crowd he made a big collection. Dr. Shipman had made his collection for Foreign missions and there was no collection taken at Forty first, South Side and the Highlands, however, the pastors were well pleased with the services and feel that it will be much easier to take the collection when they get to it. The program of the week of prayer was concluded at the first church on Friday night, the program being carried out in part. We had arranged to have a ten minute talk from Bro. Hailey on the work in Japan, and from Bro. Murphey on Brazil, and one from Bro. Finley on Africa, and from Bro. Lee on Mexico, and Dr. Leavell to conclude the services with an address, on China. The night was the most unfavorable of the week. However, we had the services. The congregation was small, but seemed to appreciate the services very much. Bro. Hailey gave us a very instructive address on work in the Japan. and Bro. Lee reviewed work in Mexico, and Dr. Leavell concluded the services with a stirring address on the work in China.

Dr. Shipman though hardly



able to stand on his feet, conducted the devotional exercises. We all feel that the week of prayer and Dr. Leavell's addresses have been a benediction to our city.

Now in conclusion let me suggest that all of the pastors of the state agree to make the first Sunday in April a day of special prayer for our mission work and our boards, and whatever else you may do, do not observe it as Easter Sunday. What say you Brother, to this suggestion?

### \$300,000 Needed In Forty-Five Days

A crisis is upon the Home Mission cause of Southern Baptists. With only forty-five days remaining to the close of the fiscal year, the receipts of the Home Board are about \$15,000 behind the same date last year. Up to March fifteenth the Home Board had received only \$96,584 for the first ten and a half months of the fiscal year, 1911-12.

Forty-five days remain in which to raise the \$300,000 that the Home Board must have, if it is to close a great year's work without a damaging debt. The stake is great. The result will be interpreted as a measure of the response of the Southern Baptist heart to the crying spiritual needs of our own native land.

**PREACHER, CHOIR LEADER,** if you will show my new song books to your friends, I will send you my 35c. book for church and my 20c. prohibition song book, both for 25c. when the order is accompanied by this notice. These books are the very best on the market and are sure to bring large orders when examined, hence this offer. Address, R. H. Oornelius, Pub., Midlothian, Tex.

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### CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs, of Atlanta, is a fair sample of the commendatory letters that are being received by Ludden & Bates relative to The Record Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with Club Piano recently purchased from you, and being a musician, believe I am in a position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano, which it was my purpose to purchase; but before closing the trade I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club and feel today that I have as good Piano as I would have had if I had purchased the other one mentioned."

For club catalogue and full particulars, address Ludden & Bates, Record Club Dept., Atlanta, Ga.

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**NEW YORK, Special.**—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physicians of the Waterman Institute is achieving wonderful results. Old and stubborn cases have been greatly benefitted and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Waterman Institute, 122 East 25th St., Branch 337, New York, for a supply of the remedy which is being distributed gratuitously.

### Seminary Letter No. 2.

If I were reporting only the fact of the occurrences of our Sunday School Lectures, the report would be two weeks behind that in other papers. The purpose of this brief is to emphasize a most vital effect of these Lectures.

For the benefit of those Record readers who may not know about this Lecture course, a word of explanation will not be out of place. The Sunday School Board of the Southern Baptist Convention some years ago, donated a fund for the founding of a lectureship in the Seminary on the Sunday School. The course consists of five lectures every year on some phase of Sunday School work.

This year Dr. Rufus W. Weaver of Nashville, Tenn. delivered the lectures. His subject was "The Religious Development of the Child." Each lecture was on some phase of this general subject—1. "The Institution and the Child." 2. "The Psychology of the Child." 3. "The Psychology of Conversion." 4. "The Teachers of the Child." 5. "The Religion of the Child."

It is doubtful if any course of lectures ever delivered here made so profound an impression upon those who heard. Emphasis is from beginning to end was upon the necessity of the supernatural element in every genuine, religious conversion. The approach to this vital experience was from the psychological point of view, but instead of an attempt to explain away the supernatural in conversion, as does professor William James, he showed how psychology and the Christian view of conversion are in perfect harmony. The importance of this positive note as to conversion is readily seen when we remember that today Christian experience is being attacked, and sifted as never before in the history of Christianity. Some one has said that Higher Criticism has waged a mighty battle against the inspired word of God, and has lost, and is now a dead issue. The guns have been turned on Christian experience. The slogan is the Christian idea of conversion.

Notice three views of conversion. First there is the view of psychologists. The following enquiry and answer will set this view in clear light. "I note that the wave of religious activity which is sweeping over our land is marked by what are called conversions, in which there is remarkable emotional ecstasy. Some persons claim these conversions are miraculous and transform the inner man. Do

scientists consider this as possible and are these conversions of permanent moral benefit?" This inquiry is quoted from an "interested observer." Here is the answer: "Psychologists do not consider religious conversions supernatural, nor are they now regarded as merely a climax of high-pitched excitement. They are assumed to be the results of some natural mental force which breaks up deeper spiritual strata in one's being and releases energies that have been lying dormant. They operate by suggestion of power—with power for good—against evil, and produce a more exalted spiritual condition—a stronger moral sense."

The second may be called the New Theology view. This eliminates all necessity for conversion, except the very hard sinner. Conversion is not to be looked for at all in children and moral folk. These are already in the Kingdom and the supreme effort of the church should be to hold them in the Kingdom by a process of religious education. To those who advocate this view Christ is pre-eminently a teacher. He saves men through teaching them how to live, and his sufferings and death count for little.

Then there is the Biblical view. "All have sinned and come short of the glory of God." Therefore all—good, bad, indifferent—need conversion, a supernatural conversion, the spiritual birth, before any one can see the Kingdom of God. This supernatural experience is grounded upon the personal appropriation of the substitutionary and propitiatory sacrifice of Jesus Christ; for "he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "We must be born again." It is said that Whitefield, in the days of his marvelous power over the hearts of men, preached much and often on the New Birth. He was asked why he preached so much on the text, "Ye must be born again." He replied, "Because ye MUST be born again."

M. O. PATTERSON,  
New York Hall, Louisville, Ky.

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### EDITORIAL NOTES.

Mrs. W. R. Woods, Cor. Sec'y. of the Central Committee of the W. M. U., passed away at Meridian Tuesday morning at ten o'clock. She has been in the office of secretary for thirteen years and has seen the work grow marvelously in this time. She was exceedingly active and hopeful and made a brave fight through months of illness. She leaves a host of friends among the women who looked to her as a leader that will miss her cheery presence at their meetings and contagious hopefulness. May the Lord comfort the bereaved family.

Rev. J. P. Culpper has resigned the First Church at Newton after four years of service and goes to the church at Poplarville, where he was pastor before going to Newton.

Pastor J. W. Dickens, at Crystal Springs, had prepared the people to give The Record editor a cordial reception, and Evangelist McComb, once pastor there, had spoken a good word. So that when Sunday came there was a fine congregation, and it was easy and joyous to preach to them. There were two good services, and the pastor took the editor around on Monday morning to gather in the subscribers new and old. The people believe in the paper and make us more anxious that The Record shall prove a great help to the churches. Bro. Dickens has served seven years in this field and they seem but a few days for the love that he has for them.

Business Manager Parker visited McComb City, Fernwood and Magnolia this week. He says the pastors there laid themselves out to show their high estimate of The Record and personal kindness to him. It rained nearly all the time, but this did not stop him or seem to interfere with business. Subscriptions rained on him too, and he came away with more love for the brethren and more readers for The Record than ever before. He wishes to express his appreciation of the many kindnesses shown him and promises to accept their invitation to come again.

The time of the North Mississippi Baptist Sunday School Convention has been changed from the 16th to the 9th of April. Brethren will take notice that the meeting is just one week earlier than first announced. Send your name to Rev. H. L. Martin at Indianola.

The brethren of Copiah Association have prepared a good program and will have a fifth Sunday meeting at Spring Hill Church, about three miles south of Hazlehurst.



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Pittsboro, Miss.

DEAR BAPTIST RECORD:

I feel somewhat at a loss to write to the Record and that I am not addressing Dr. Bailey. However we claim Bro. Parker as one of our home boys as he was reared near by and was converted in a meeting that I was attending. Permit me to say for the retiring Editor that I am thankful to our God that Brother Bailey was willing for the Lord to use him in accomplishing so much good in the Master's Kingdom.

I will never forget the last time Brother Bailey visited the Calhoun Association and, preached that soul-stirring sermon on "Being filled with the Spirit." Neither will I ever forget the time I was in his office in Jackson when he helped me so much by his words of encouragement.

The Baptist Record has been a blessing to our home since the first issue. If all the readers of our paper would speak in complimentary terms of the paper and hand papers out to those that do not read it, others will fall in line and take the paper.

May the Lord use Brothers Lipsey and Parker as instruments in bringing about glorious things in the Kingdom of our Lord.

A. A. BRUNER.

**The Baptist Orphanage.**

I don't believe all of us know the good and lasting work Bro. and Sister Carter are doing. I have helped to send a good many children there, and have seen the fine results. Now and then infants have to be taken. One was found not long since on the gal-lery and Bro. Carter has been successful in getting them in splendid homes. He has four homes for three at Norfield, where they are being cared for nicely. I have four now from the cotton factory district to send up next week. Our Sunday School sends \$5.00 every month to the home, and it has grown to be a real joy to the Sunday School pupils to contribute to this purpose. If every Sunday School in the State would do this they could support the orphanage. Take it up with your Sunday Schools, brethren.

J. H. LANE.

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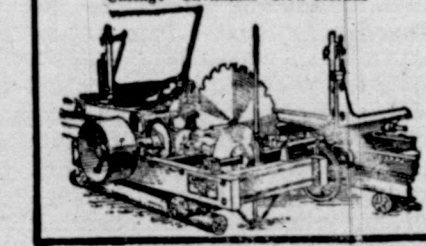


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**Cooking by the Time Table.**

One of the many interesting and valuable hints for the house wife contained in the **EAGLE-THISTLE** cook book recently published by the Mathieson Alkali Works of Saltville, Va., is a time table for cooking. This dainty little booklet also contains a number of choice recipes and carefully prepared tables showing the relative nutritiveness of foods and other unusual and useful information.

**Sunday School Department****The King and His Kingdom.**

FASTING AND FEASTING

Lesson XII

Mark 2:13-22

March 24

**GOLDEN TEXT:** The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up.—Matt. 4:16.

Our lessons this quarter cover the first thirty two years of our Saviour's life. I trust we have all been in closer touch with Him as we have studied His life from His birth up the first years of His busy manhood. Twenty-four characters or groups of characters have passed before us, as follows: Zacharias, Elizabeth, John the Baptist, Mary, Joseph, shepherds, an angel, Jesus, Simeon, Anna, wise men, Herod, Satan, the Holy Spirit, Simon, Andrew, James, John, the demoniac, Simon's mother-in-law, the leper, the paralytic, his four friends, Matthew. I hope each name or group of names will recall some passage of scripture; for this week we are going to attempt a scripture review.

Read the passages selected and tell under what circumstances and by whom each was said. Others may be selected by the teacher or members of the class and thus add to the lesson:

"He shall be great in the sight of the Lord."

"The hand of the Lord was with him."

"Behold I bring you good tidings of great joy which shall be to all people."

"For mine eyes have seen thy salvation."

"Behold this child is set for the rising and fall again of many in Israel."

"When they saw the star they rejoiced with exceeding great joy."

"Knew ye not that I must be in my Father's house?"

"Prepare ye the way of the Lord."

"Exact no more than that which is appointed you."

"The angels ministered unto him."

"Come ye after me and I will make you to become fishers of men."

"In the morning, rising a great while before day, he went out and departed into a lonely place and there prayed."

"Let us go into the next towns that I may preach there also."

"We never saw it on this fashion."  
"I came not to call the righteous but sinners to repentance."

A simple drill on leading events in the "Life of Christ" is given below. Sunday school teachers and pupils should pride themselves upon knowing the Life of Our Lord. We can know it. Begin work on the plan here submitted. Review, Repeat, and Review. Every Sunday review from the first to the lesson of the day. Make a chart of these events, and keep it always before the eyes of the class.

Life of Christ in Seven Sevens  
By L. P. Leavell.

**I. THE PREPARATION.**

(Events in Bethlehem, Nazareth, Jerusalem, Jordan.)

- 1 Birth of John.
- 2 Birth of Jesus.
- 3 Flight.
- 4 Return.
- 5 Temple at 12.
- 6 Baptism.
- 7 Temptation.

**II. JUDEAN MINISTRY.**

(In Jerusalem and Nearby Regions.)

- 1 1st Disciples.
- 2 1st Miracle
- 3 1st Visit to Capernaum.
- 4 1st Passover (Jer.)
- 5 1st Cleansing Temple
- 6 Nicodemus.
- 7 Woman of Samaria

**III. GALILEAN MINISTRY.**

(Three Tours in Galilee.)

- 1 Rejection at Nazareth.
- 2 Call of the Fishers.
- 3 Ser. on Mount.
- 4 Seaside Parables.
- 5 Stilling the Storm.
- 6 Mission of the 12.

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- 7 5000 Fed.
- IV. NORTH GAL. MINISTRY.  
(Withdrawals with the Disciples to Regions Beyond Galilee.)
- 1 Syro-Pho'n. Daughter.
  - 2 4000 Fed.
  - 3 Peter's Confession.
  - 4 Death Foretold.
  - 5 Transfiguration.
  - 6 Demoniac Boy.
  - 7 Final Departure from Galilee.
- V. PEREAN MINISTRY.  
(Journey to Jerusalem and the CROSS.)
- 1 Feast of Dedication.
  - 2 Man Born Blind.
  - 3 Lazarus Raised.
  - 4 Rich Young Ruler.
  - 5 Ten Lepers.
  - 6 Zaccheus.
  - 7 Bethany.
- VI. LAST WEEK. (In Jerusalem.)
- 1 Sun. TRIUMPH.
  - 2 Mon. TEMPLE.
  - 3 Tues. TROUBLE.
  - 4 Thur. TREACHERY.
  - 5 Fri. TRAGEDY.
  - 6 Sat. TOMB.
  - 7 Sun. TRIUMPH.
- VII. THE APPEARANCES.  
(40 days after Resurrection.)
- 1 To Women in the Garden.
  - 2 To Disciples at EMMAUS.
  - 3 To Apostles in Jerusalem.
  - 4 To 7 by the Sea.
  - 5 To 11 on M'tn. in Gal.
  - 6 To 500 on M'tn. in Gal.
  - 7 To 11 on M'tn. of Olives.

A round-trip ticket from any point in Mississippi to the S. B. Convention at Oklahoma City for the largest number of subscribers. Get busy and send them in before the 10th of May. The Baptist Record will foot the bill. You must act at once.

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Junior Quarterly	.2
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Children's Quarterly	.3
Lesson Leaf	.1
Child's Gem	.6
Kind Words (weekly)	.13
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### OBITUARY.

JOHN L. ATKINSON.

On March 6th the spirit of John L. Atkinson, of Van Vleet, Miss., was called home in the fifty-ninth year of his age.

He had lain helpless for nearly four months, a victim of the "White Plague." During his long period of suffering he never murmured, being sustained by an unflinching trust in God, having settled the matter of his eternal destiny early in life. That hope then embraced was never relinquished, tho he at times longed to be spared to his children and for a more active Christian life. In answering the call of Heaven's recruiting officer he left one who had been his faithful companion for thirty-nine years, and nine children, to mourn his loss. May God supply them with needful grace and strength to battle on unto the end for the coming of the Master's Kingdom.  
H. M. COLLINS.

R. T. ROSS.

Death is always an unwelcome visitor; whether he seeks entrance into the rich man's palace or the poor cottage, he is met with the same stubborn resistance. Whether he calls in the morning of life, when hope is just bursting into bloom, when ambition is beckoning on to heights unattained; or at noonday, when the faculties and powers have reached their development and are in full play; or in evening time, when the shadows are lengthening, when the steps are becoming unsteady, the voice broken, and the hair streaked with gray,—no matter when the parting comes, we are wholly unprepared for the sacrifice. Friends and loved ones gather around the bedside, and in agony they cry, "Go back, Death, go back. If a victim you must have, seek one who is not so lovable, and who has no one to love." But supplications are of no avail. "For death is no respecter of per-

sons." With bleeding hearts and streaming eyes we follow the hearse to the city of the dead, look into the open grave, and cry, What beyond! What beyond! No answer comes back, and it is only in Jesus, the one who rose from the grave, that we find comfort. He said: "I am the resurrection and the life; he that believeth in me, tho he were dead, yet shall he live. And he that liveth and believeth in me shall never die." Blessed thought!

The black angel of death came in the stillness of the night last Monday morning, March 11th, and took from our midst Bro. R. T. Ross, who was a kind father, a devoted husband, and a consecrated Christian. Bro. Ross was a member and a deacon of the Griffith Memorial Baptist Church of Jackson. But while he has been taken away from us, we feel that our loss is Heaven's gain. May the God of all grace in whom he trusted comfort and heal the broken-hearted loved ones.

A precious one from us is gone;

A voice we loved is stilled;

There is a vacant place in our home Which never can be filled.

While this is true, may we so live that when this fleeting life is o'er we will meet to part no more.

His pastor,

R. R. JONES.

### FERGUS HALL.

On March 14 Bro. Fergus Hall departed to be with Christ. His was a long and useful life, lacking but one year of fourscore. He professed faith in Christ during his service in the Confederate army. After the war he built a church on his plantation near Strayhorn, largely sustaining it, and serving as clerk until he removed to Senatobia some fourteen years ago. Through his long continued illness he was patient, cheerful and trustful, waiting God's summons to come home.

A devoted wife and three sons survive him. May God sustain and comfort them.

His pastor,

SENATOBIA, MISS. A. T. CINNAMOND.

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Application of R. E. Lee, U. S. A.  
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12. Is there any other party interested in the property?  
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13. Has the building a lightning rod? If so, is it on the old or new plan?  
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